

E. 1629. 2

1435

THREE

# SERMONS

PREACHED

By the Reverend, and Learned,  
**Dr. Richard Stuart,**

Dean of St. Pauls, afterwards Dean  
of Westminster, and Clerk of the Closet  
to the late King Charles.

To which is added

A fourth SERMON, Preached by the

Right Reverend Father in God

**SAMUEL HARSNETT,**

Lord Arch-bishop of York.

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*The second Edition Corrected and Amended.*

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Σοφὸς νόμος, καὶ τὰς ἀρετῶν καὶ μακρῶν  
ἐπιζώντων, ἀλλὰ τὰς οὐ καὶ μεγίστων ἀπορίας.  
*Isocrat. Orat. ad Nicoclem.*

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LONDON, 1654

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1432  
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Dean of St. Paul's Church, London,  
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Printed by J. Sturges, at the  
the Golden Anchor, in the Strand,  
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TO THE

# READERS.

**W**Hat the Great Viscount  
S<sup>r</sup> Alban said of Time,  
we have but too just  
cause to apply to ours:  
Like a River they con-  
veigh unto us that which is Light  
and blown up; but sink and drown  
that which is weighty and solid.  
Our Presses (crowded with pittifull  
Scriblers of all Sects and sizes) have  
their Diurnall and Nocturnall  
sweates: yet after much travell  
and hard labour, they bring for  
little else, but buzzing swarmes of  
busie

## The Epistle

busie flies : and (as the best of Saty-  
rists complains) :

*Tot pariter Pelues, & Tintinnabula  
dieas*

*Pulsari, ————— Juvenal. Sat. 6.*

Amidst this confused noise of  
tinkling *Cymbals*, may it please your  
distempered eares to entertaine  
*ῥυθμῶν*, one well-tuned, in whom is  
no jarring : nothing but what in-  
vites to *Harmony, Peace, and Con-*  
*cord* ? One, who being Dead, yet  
preacheth : and if men will not still  
be Adders, refusing to heare the  
voyce of the wise Charmer, he may,  
like *David's Harp*, contribute, in  
some measure at least, to the al-  
laying this Nations, (once Delight,  
but now) tormentor, the Restlesse  
Spirit of Contradiction. For let us  
but stand still a while ( if we yet  
n ) and consider, what strange  
lessons this Tempestuous Age  
hath

## To the Reader.

hath infus'd into us. S. Paul bids us lift up holy hands without wrath: But we have turned *Profelytes* to *Peter's sword*: and there have not been wanting *Masters of Offence*, to Teach our hands to war, and our fingers to fight. As for our Harps, we hanged them up (as now uselesse) upon the Trees (and so not curlesse neither) because they sounded no Discord, and so would not advance on towards our great End, *Confusion*.

Thus have imprudent men either quite robbed themselves of those holy men and means which God in mercy gave them; or else (which is but little better) exchanged χρυσία χαλκείων, Gold for Counters: the Cherubims of the Temple, for the Calves in Bethel: and Aaron's golden Bells, for Alexanders sounding Brasse:

That these Electors may (at length) see τὸ ἄτοπον, the Absurdnesse  
won A 3 of

## The Epistle

of their choice : and how, contrary to all shadow of ~~honour~~, they have sentenced those men, as unworthy of this World, of: whom this World is not worthy : I here present unto them three Drops from that pious Head, which the cloven foote of our pampered *Jesurun* had kick'd into an *Helicon* of Tears. If I tell you our grave Authors name, (and it will not be convenient (yet) to tell you his descent ) I hope the Truths he here delivers. will not suffer, because of his *Invisum Nomen*. Truth, as it doth not feare, so neither begs, an Auditor. And therefore, whether ye will heare, or whether ye will forbear (Ezek, 2. 7.) the three Sermons next following were preached by *Richard Stuart*, Dr. of Civill Law, Chaplain in Ordinary, and Clerke of the closet to his sacred Majesty, *King Charles* (now with God) Dean of *S. Pauls* in *London*; and  
now

## To the Reader.

now (after much experince of both fortunes) advanced to an higher attendance in the Court of Heaven.

The latter part of his life was spun out in a kind of banishment: for what cause let his first Sermon tell you. He had now learnt to be at home abroad; and was able to say with patient (and therefore valiant *Paul*) *Εγὼ ἑμαυτῷ, ἐν δεσφῇ, ἀσάφους εἶμαι. Phil. 4. 11.* And If we who still sit on the black lips of *Euphrates*, *Psal 137.* do but seriously contemplate our own faces in that troubled Glasse, we may (though not sing, yet) say:

— *Poteras jam, Cadme, videri  
Exilio felix.* — *Ovid. Met. 3.*

As he lived so he died in Exile: and lies buried at *Paris* in *France*. And though wee could not afford him a place to rest his head on here,



## The Epistle

yet we may bestow an Epitaph:  
and let it be without flattery: (*ne-  
que enim verendum est, ne sit nimium,  
quod esse maximum debet. Plin. Lib.  
8. Epist. ult.*)

*Magna est veritas:*  
*Hic Invieta jacet Pietas:*  
*Illæsa manet Patientia.*

The Funerall being over, let us  
now see what the party deceased  
hath left behind him. These  
Orphan-Sermons were not (for  
ought I know) trusted to the  
care of either Executor or Over-  
seer. Now, 'twere pity three such  
elegant children should either (by  
falling into the fierce hands of some  
hot-headed professor) be cast into  
a fiery Furnace; or that (at long  
running) some more wary person  
should (by an odd way of prescrip-  
tion) force them to call him *Abba*,  
and he publish them as *γνήσια τέκνα*,

his



## To the Reader.

his own Legitimate issue. For the preventing of such either mischeife, or mistake, I have now published these three, hoping that others may thereby also be incited, to make publick such other pieces of this rare work-man, which yet remaine secret in their private hands.

The first of these three, is concerning *Scandal*: I have now placed it first (not for it's subject, or birth-right only, but ) because it is the best: and it is the best, because it is the longest. In this Sermon, our hasty brethren (Sons of the same Fathers with us) may (as in a plain-dealing Glasse ) see, how causelessly and contrary to all that is either just, or sober, they have cast those out of the holy places, as persons grossely superstitious, and whom much washing had made unclean.

These

## The Epistle

These *μυλοκίφαλοι* (*ἰσχυροὶ ἐν λόγῳ*) may from this Sermon learn, that obedience to their holy Mother is far better then sacrificing and grinding their brethren: Let such men read the conclusion of *Plutarchs* Booke, *ἐν Δειπναιμονίᾳ* and take heed, least while there is such gaping against *Gnats*, *Camels* doe not slip downe their throats. Excellent is that saying of Mr. *George Herbert*, (the devout *Bernard* of our Church) concerning the Injunction for kneeling at the holy Communion: *Contentiousness in a Feast of Charity, is more scandall then any posture*: 'tis in his *Country-Parson* pag. 92.

They of *Rome* too may here see what a great blocke their Image-Worship is to the Jewes conversion. Let then *St. Chrysostome's* Fatherly advice be done by us all, *ἐν ὁμιλίᾳ ἐν ἡμετέροις, καὶ τὸ ὄνομα καὶ τὸ εὐαγγέλιον*  
Let us shun offensive words, and scan-

## To the Reader.

scandalous Works; let neither our mouths preach *scandalous*, scandalous Homilies or Sermons; nor our lives exhort others to sinne. Let us Give no offence neither to the Jews nor to the Gentiles, nor to the Church of God.

The second is an Easter Sermon *Chrysologus* (Serm. 69) bestowes an Epitaph upon our Saviour.

*Cunctarum Resurrectio sepelitur:*  
Here lies the Resurrection buried.

Our Doctor shewes the place where the Lord did lye; but with all tels you with forcible Arguments, that the Resurrection is now Risen. In this Discourse, you'll find those strange opinions of Worshipping of Reliques, and Christs corporall ubiquity, briefly, solidly, and charitably confuted.

The third is a Funerall Sermon: which you will not repent to have read:

## The Epistle

read : it being upon a Text, which admits much variety of Interpretations.

To these three is added a fourth Sermon preached, long since, at S. Pauls Crosse, by Samuel Harsnett, Fellow of Pembroke Hall in Cambridge : afterwards advanced to the Archiepiscopall Chaire of Yorke. It is concerning Gods Free-Grace, and mans Free-will : I will not pass any Sentence upon this worke; I only say with S. Aug. (Epist. 46.) *Si non sit Gratia Dei, quomodo mundum salvabit Deus ? Si non sit Liberrum Arbitrium, quomodo Judicabit mundum Deus ?* Take away Gods Free-Grace, and farewell Heaven : Take away Mans Free-will, what can the day of Judgment say to us ?

But I will not any longer keep you at the Doore : passe on, and be ye followers of these great Doctors, as they are of Christ, Forget not

## To the Reader.

not the Resolution of that grave  
Roman: *Nihil opinionis causa, om-  
nia conscientiae faciam.* Senec. de  
Ira. 3. 41.

**T. H.**

**A Table**

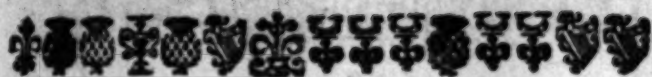
To the Reader.

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1734.

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A Table





## A Table of the Texts.

I COR. 10. 30.

*Give no offence neither to the Jewes, nor to  
the Gentiles, nor to the Church of God,*

MATTH. 28. 6.

*Come see the place where the Lord lay.*

I COR. 15. 29.

*If the dead arise not at all, why are they then  
baptized for the Dead?*

EZEK. 33. 11.

*As I live saith the Lord, I do not delight in  
The death of the Wicked.*



A Table of the Texts.

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A

# SERMON

Preached on St. PETER's Day,  
at S. Pauls cross in London.

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The Text.

I CORINTH. 10. 32.

*Give no offence, neither to the Jews,  
nor to the Gentiles, nor to the Church  
of God.*



Good Carriage is as well a  
point of Religion, as of Ci-  
vility, and must be learned  
no lesse in the Temple, then  
in the Court: I mean not  
those Antick gestures, whereby men strive

to put off their Countrey, women their Sex, but a conscientious care of outward actions, least by their obliquity, we either hazard the growth of them, whom the Church hath already caught; or hinder their entrance whom she yet longs for. Here then Virtue is the chief Behaviour, and (if my Text may judge of carriage) he cannot want complement, that wants not innocency. Boast not now of a Courtly garb, or a smooth faining language: Godliness is good manners, and Regeneration the noblest birth; yea, he is best bred who *gives no offence.*

Here is a Direction to a great City from a greater *Apostle*, which may challenge your attentions, because it was written by *St. Paul*. And this circumstance may add to your patience, that it was sent to *Corinth* (a Map of this place wherein you are) *Achaia Caput, Gracie Decus* (saith *Florus*) *The Head of Achaia, the Glory of Greece. Inter maria quasi spectaculo exposita: It was set upon Waters too, as for a spectacle.* Pity it were, that this Church should want instruction, whose example may be so doctrinall to her neighbour Cities, especially in her greatest want, and in a state so dangerous. Do but consider it.

*Corinth*

*The first Sermon.*

3

*Corinth* was rich indeed, in *Gold* and *Merchandize*, in the wealth of *Greece*, and in the *Commodities* of all other *Nations*: only here was her poverty, she was too rich in *Religions*: For (as if they were to be sold too) she had choice of each severall sort, *Judaism*, *Paganism*, and *Christianism*. VVant any Faith? *Corinth* can furnish you. Here you may descry a *Church* there a *Shrine*, yonder a *Synagogue*: In this place you may see *Christ* worshipped, go on, you may hear *Him* questioned, and in the next street blasphemed. Nay, the *Christian* part was not well settled: some were of strong *Resolution*, others weak, of an inconstant frame: so that this baptized number scarce seemed one body, the members were so unlike. Amidst this sea of distractions, the *Church* must needs hazard *Shipwrack*, if an *Apostle* be not the *Pilot*. Hence therefore he draws his directing *Compass*, and my *Text* is the *Card* which they must sail by, *Give no offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.*

To come nearer the *Text*.

You know, the best *Lawes* have commonly the meanest birth, they are begotten by mens ill manners: the wickedness

of all humane kind gave life to the *Decalogue*; and this precept here was more immediately occasioned by some abuse in *Corinth*, concerning things offered up to *Idols*. The *Delinquents* were chiefly of two sorts: some *Christians* (valiantly wicked) would adventure to eat *meats* at the Pagans religious *Feasts*; in the midst of an *Idol-Temple*: and the fault once past, it was easy (they thought) to dispute themselves *inocent*. For had not *S. Paul* himself taught them, that *An idol was nothing*? as little able to unhallow meat, as to sanctifie it? what hurt then in these *solemn meetings*, where they might *maintain friendship*, without loss to *Religion*? the apostle replies, v. 19. *An idol indeed is nothing*: but these things are sacrificed to *Devils*, and therefore to partake in these religious meetings, is to communicate with *Devils*; a fact in its own nature, and in it self unlawful. Nay (besides the crime) it was most grossly scandalous, first to the *Jewes*, who must needs hence imagine the Disciples were *Idolators*; and then, what hope of their conversion? secondly, to the *Gentiles*, for if *Christians* will be their associates, their religion sure was not then so blameable. Lastly, to the Church, who must needs grieve, that her  
first



first sons should be *Apostates*; but especially to those of the weaker sort, whose mouths might ( by such facts) be brought to eat that which their consciences abhorred.

Others there were that did offend more modestly, whose actions were in themselves indifferent, only they were too careless, and therefore to be accounted sinners, because they made others sin. Such were they that forbore the Temples, and yet did eat too, with the offence of others. For see, these meats may lawfully be bought in the Market, v. 25. where they were often sold for their Priests commodity (as *Herodotus* intimates in his *Euterpe*, and *S. Aug.* in his 78. *Prop.* upon the *Romans* ) they might lawfully be eaten too at each privat meeting, v. 27. yet if a Christian chanced to light upon a Professor, who in a Courteous unkindness will needs forewarn him, *Take heed, these things were offered up to Idols*: in this case, either to buy, or eat, were sinfully uncharitable: not that the act in it self is unlawful, but that it is thus made scandalous.

These things premised, my text straight follows, and (with their help) admits this Division:

Here is,

1. A Precept, *Give no offence.*
2. Its application. *Neither to the Jews, &c.*

The precept must thus be doubled:  
*Give no offence.*

1. By doing things in themselves unlawful, as by eating publickly in an Idol-Temple.

*Give no offence.*

2. By an uncharitable carriage in things indifferent, as by eating carelessly in private converse.

The application is likewise doubled.

1. It respects those that are without:  
*Neither to the Jews, nor to the Gentiles.*

2. It concerns the Sons of the Church:  
*Neither to the Church of God.*

My discourse will insist upon these two particulars:

Give no offence, { 1. In unlawfull things.  
                                  2. In things indifferent.

And to each of these severall parts, I shall annex that two-fold Application, desiring, that in all things unlawfull and indifferent, *Jews* and *Gentiles* (strangers) may be free from scandall, and our own Church from offence.

WVe read, that *Peter* (this daies Saint) was checked by our Apostle, about this point we have in hand, I withstood him to the face (saith he) for he was to be blamed, *Galat. 2.* the reason was, because by his dissembling carriage he had seduced *Barnabas*, and given scandal to the new-won *Gentiles*, which were at *Antioch*. How this can stand with *Peters* commanding Supremacy, let the Jesuits see to it: I only observe from *S. Aug. Est laus, &c.* (tis in his 9. Epistle.) 'Twas *Peters* honour; that he was thus rebuked, for it appeared by his serious amendment, how good he was, and how tractable, and his repentance gave this unquestioned testimony, that his heart was as full of humility, as it was of zeal.

Beloved, he best keeps this day, who imitates this *Apostle*, who doth as well follow, as remember him: and without all doubt, the only way to become a Saint, is to be such an *Auditor*. Thus then do these Apostles both preach unto you, *St. Peter* by his example, and *S. Paul* in the words which I have chosen, *Give none offence, neither to Jew nor Gentile.* And first hear what I called my first part, *Give none offence, by doing things which in themselves are unlawful.*

What an *Offence* is, may best be known by that Metaphor wherein my Text decyphers it, For *Πρόσκομμα*, (the word implied which we render *Offence*) properly signifies some *let*, that hinders our sure footing; a stone perhaps, or the like impediment, wherby our feet trip, and faulter. And you know that Christ is not our life only, but our true way to life, by faith in him we all here walk towards heaven. He therefore may be said to offend us, at whose bad actions we either stumble, and so slack our pace; or else at whose vile example we fall flat down, and grow lame by impenitency. *Tertulian* will have it, *Mala rei exemplum edificans ad delictum*: An edifying sin, that helps to build up transgressions. For, when upon the foundation of a bad example, we are brought to lay our sin too, then the building is compleat; the Schools that they may make this *Vice* more conspicuous, oppose it to a *Vertue*, which they call *Correctio fratrum*, *Brotherly reproof*, a chief, and main part of *Charity*. For, we were not created for our selves alone, nor may we learn for this reason only, to become learned, but that we may be Teachers too. We are so far bound from offending, that we must do good to others. Twas the

Quare

*Quare of Cain: Am I my Brothers Keeper.*

The dispute is too subtle, whether all seducing crimes be offences or no, especially when they do harm beyond the Actors intention? as when *Ammon* courted *Thamar*, was it Incest, or a Scandall? for his intent was not his sisters ruine, but his own foule delight. The more wary Doctors conclude, it was both: but I leave it, *Athens* is more fit for such Discourses, and I must remember we are now at *Corinth*.

It may better deserve our thoughts, to consider with what variety of dangerous attempts *Scandal* besets our weaknesse, how it bids open war, and useth our own Passions, as Engines, to assault us. In this man it deals by *Love*, in the next by *Fear*, a third it assailes by *Hatred*: it (indeed) bribes our affections, and makes them all turn Traytors to the *Soul*. This appears in that grand sinner of *David*, that offensive and murderous *Adultery*; this sin darted Scandals, and gave wounds to all them that did but hear it: 1. To his own people by *Love* and *Respect*, for *David* was honourable;



and because a *Prophet*, his life was thought exemplary: if then he turn wanton, who will not follow him? probably there were some among the people, who would sooner be brought to think Adultery no sin; then to hold *David* vitious. Thus *Cato's* drunkenness gave scandal to strict *Seneca*, whose Philosophy could not discern the *Vice* it self, because it was cloathed in a grave example. 2. Upon the *Philistins* it wrought by hatred: they detested his Person, and from hence began to blaspheme his God too: what hope now to make them *Profelytes*? nay, what reproachful words would they not utter? behold the fruits of this *Jewish Faith*, whose very Prophets are adulterous? 3. Search *Joab's* actions, and 'tis probable; his Masters sin made him sin for fear. If *David* decree *Uriah's* murther, he must not but act it; for the Letters were his direction, and (alas) he dares not spare, if they be bloody. But *Joab* was herein most valiant, he durst neglect the command of *God*, that he might please a *Man*. Of all Traytors this passion is the basest, which makes us sin for company, and to please great ones, as if, where they are wicked, it were sawcy to be good, or ill manners.



manners that our innocency should be thought to reprove our betters. *Sulpitius Severus* observes this of *Nero* (in the 3. of his History) that it was his own bad life, which made him hate Christians: for he still thought they censured him, and could not but expect what they knew he deserved. Would the Disciples but have turned bad to please him, they might (no doubt) have kept their Faith, by forfeiting their Manners: but they had learned rather to suffer for Truth, than to sinne for Fear.

You see, by *David's* fact, how true it is of this infectious sin, what holy *Cyprian* hath of those who were present at the old Pagan-sports, *Discit facere, dum consuescit videre* (in his 6. de spectaculis.) At these sports each Spectator becomes an Agent, and acts a part by seeing Actors play.

It appears then first, what this sin is, and then how many ways it assaults us: in both (you see) it is dangerous, and what need we have of a strict prohibition. If you'll believe a Critick, my Text is most punctual, & must needs forbid all kinds of this obliquity, because it forbids the least. For 'tis not said here, Give no scandal one-ly, but ἀποκροαι γινεσθε, be free from of-  
fence,

fence, as well from the *Less*, as from the *Greater Evil*. We read in the 9. to the *Romans*, at the last verse (and *S. Paul* did borrow it from the Prophet *E(ay)*) *Behold, I lay in Sion*, λίθον προσκόμμα] & καὶ πέτραν σκανδάλη, and in the Hebrew 'tis *Lapis offensionis*, but *Petra scandali*, a stone of offence, but a *Rock of scandal*: So then from that we may slip, but perhaps recover; from this a man falls headlong down, and the chance is desperate. Our last Translators seem to approve it too in the 14. to the *Romans*, and the 13. verse, *That you put not in your Brothers Way*, πρόσκομμα ἢ σκάνδαλον, which they render, *A stumbling block, and an occasion to fall*. Thus then we stumble by an *Offence*, but we fall by a *standall*. When mean men grow vitious, their sins may be but stones: but when our *Leaders* err, what *Rocks* are their transgressions? If this or that man sin, some few may stumble: but when *Crimes* become practices, then some fall down wounded, and others lie stark dead.

Observe too, that as there may be heresie in our *lives*: So there may be *Crimes* in our *Opinions*. We may deny God in our workes (saith Saint *Paul*) although our tongues be silent: and 'tis

as plain in Scripture, that bad Doctrine is Fornication, although the false Prophet be ne're so chaste. 'Tis true then. Men may speak Rocks as well as act them, and make the wayes of the Church as dangerous by their stony *Opinions*, as by their foul *Examples*. Who doubts but a *Corinthian Elder* might give as great offence by teaching fallily concerning those meats, as he could by eating in a forbidden place? nay, 'tis plain, this passage is concerning *Doctrine* too: for (without all doubt) the *Apostle* did not more labour to correct the Deeds of this Church, then to mend the Errors of their mis-led *Opinions*. Give then no *scandall*, neither by *Life* nor *Doctrine*, neither by wicked *acts*, nor more vile *Opinions*, let neither your hand cast stones, nor your tongue utter rocks to the People; ἀποβουνοποιεῖτε, Give none offence in things unlawful.

The application followes, Neither to the *Jewes*, nor to the *Gentiles*, nor to the *Church of God*.

But what? In one *Corinth* so many factious varieties? *Jewes* against *Gentiles*, and both these too divided from the

the *Christians*? amidst these distractions, 'tis best sure to be *Neutrall*; for who would yet make choice of any *Faith*? Let the *Scribe* either yeild to the *Gospel*, or the *Sophies* of *Greece* to the Law of *Moses*, or else let *S. Paul* give way to the *Philosophers*. As things here stand, to look on is the best course, and the most compendious way to avoid all scandall, is to turne *Atheist*.

Good, politique blasphemy! pendulous *Corinthians*, *νεπεσβύμωι* whirled about with every wind, which bloweth them whither it listeth. Now they turn with the *Jewish Scribes*, anon with *Christs Apostles*, ere long they change this holy faith, if either a *Stoick* chance to dispute with them, or an *Epicure* to invite them. Sometimes they approve highly of the *Christian Believe*, because they see, 'tis back'd by the *Jewes* owne Prophets, and guarded with such armed Legions of convincing arguments. Again, they remember, that *Paganism* is *Corinth's* old Religion, and their giddy brains straight doat upon Antiquities. In the mean time, these Changelings give none offence, their ambiguous postures are so far from displeasing, that you would think *S. Paul's* owne carriage was.

was not more absolute. To the *Jews* they become plain *Jews*, to the *Grecians Gentiles*, and ( for a spurt too ) they can believe as much, as the most firm Apostle; yet here is the difference: *S. Paul* altered the cloaths of Religion, but these men change the body. He was content to yield in Ceremonies, but these ( with greater ease ) put off their faith too. Our Apostle did it, that he might by all means *save some*, these, that by no means they may *displease any*; and so that all be friends, no matter for salvation.

Is this the way to live inoffensive? must the Remedy be worse then the Disease it self? and is there no course to cure a *scandal*, but by more horrid *Atheism*? If our Faith displease, let us answer with *Tertullian*, *Bona res neminem scandalizant, nisi malam mentem*, Good meats displease none, but the distemperate Palates: and must the wholesome dishes be barr'd the Table, because they offend the *Aguish*? no *scandal*, in this case, is medicinal: You know a Physician offends the sick, that he may the more surely cure him. If to do well, cause discontent, we then offend, not against men, but their errors, and in this regard we are tender



to the Persons themselves, when we strike down their ignorance.

There are men of a resolved opinion, to whom S. *Paul* here writes : for sure those unsettled braines have not more need of Physick then of an Apostle. It is the Apostles Rule, *Stand fast in the faith*, and then yet, *Give none offence, neither to the Jewes &c.*

A large compass to a *Christian* man, the whole world is made his Theater, his Charitie must negotiate with all men, and ( for his Masters gain ) he must hold commerce with all, even with those that hate him too. He is apt enough to provide for the Household of *Faith* ; but *Jewes* and *Gentiles* are made his charge too.

It were to be wished, that Saint *Paul* had written these words to *Rome*, because ( sure ) they never heard of what's here said to *Corinth* : For would they then within the same Walls entertain *Jewes*, and yet worship Images ? Would they make themselves as accurst by *Scandall*, as the *Jewes* by Infidelity ? Nay, thats not enough to Worship them, they must bee taught to doe wonders too, to *Groane*, and *Weep*, and *Bleed*, that

that the people may be sure to think so many *Pictures*, so many *Deities*. So that there's now no better sport in *Rome*, then to see a Picture play a Miracle, and a *Jew* discover it.

But is not this *Offence* the *Wisdom* of the *See*? this *scandal* is publick policy, and the whole world is beholding to it. For the *Jews* conversion is a sign too fatall, and argues an end, not of their power onely, but of the universe; and better an *offence* perhaps, then this great dissolution.

They may reply, the *scandall* is passive only, the *Jews* indeed are offended, but the fault lies in themselves. For, to paint God the Son in the same shape he tooke, or the *Holy Ghost* in that shape wherein he descended, is so reasonable that it needs no Proof. And because *Daniel* styles God the Father; *The Ancient of Dayes*, doth it not follow, that he may well undergoe the similitude of a *Grave old man*? Yes sure: and so they might paint *Cato* like a Woman too, because *Paterculus* describes him, *Homo Viriati simillimus*: A man like to *Virtue* her self, and *Virtue* may be pictured. *Bellarmin. 2. Eccl. Triumph. cap. 8.*

But

But they must know, to paint a *Deity*, besides the *scandall*, tis unlawfull too; *Thou shalt make no similitude, for you saw none in the day that the Lord spake unto you in Mount Horeb, Dent. 4. 15.* They must make no Image of God then, for twas of *Him* they saw no similitude: In this *Truth* the *Fathers* are all peremptory, that God must not be portrayed: So *Clem. Alexandrinus, Athanasius, Hierom, Augustin, Theodoret*, and others: nay, *Rome's* own *Doctors, Durand, Abulensis*, and the *Jesuits* acknowledge it; only with a nice *fixion* (which they learne from *Trent*) they can avoid both all these *Authors*, and the strict Law in *Deuteronomy*; You must make no similitude: True, of the *Nature* of God, or of his *Essence*; but you may of his *Attributes*, as by an old man you may represent his *Eternity*.

A meer *Invention*! But yet, some Jew may say, Old age is rather an Emblem of *Mortality*. If such distinctions may be suffered, *Christ* died in vain to take away the curse of the Law, for these mens wits could abrogate it. Admit but this *Art*, and say, what Law can hold us? we may then sin confidently, and (instead of *Repentant teares*) laugh at some new distinction;

inction; *You may not use Sorcery*: True, not with that Witch at *Endor*, to get some poor reward; but you may perhaps with *Sylvester* the second, that you may gain a *Popedome*.

'Twere good they would learne from the Civilians, *Non est distinguendum, ubi non distinguit Lex*, To distinguish without warrant from the Law it self, is not Art, but presumption.

Yet, I would they did but make them: the *Scandall* is intollerable, when they adore an *Image*. And yet, see! they grow more offensive by defending it. The distinction between Service and Worship, between an *Idoll* and an *Image*, what Jew doth not deride? and when they say, they worship not the Pictures themselves, but that which they represent, this doth increase their laughter. For, what Jew will think, his fore-Fathers (whom yet the Prophets called Idolaters) could so far doat, as to terminate their Worship upon Gold and Stones? They worshipped God in an *Image*: and what is it else, that he forbids in our second Commandement? for, to think, that he there prohibits either the worship of an *Image* it self, or of a false Deity under an *Image*, were  
to

to accuse the Law-giver of vaine repetitions: for they were both forbidden in the precedent words, *Thou shalt have none other Gods before me.* In this therefore his meaning is not, to forbid the worship of a *False* God, but the false worship of a *True*; not the Adoration of *Images* themselves, but of God in *Images*. There is no *Jesuit* so impudent, as to deny *Aarons* Calse to have been an *Idol*; and yet, that in this similitude the people did worship to the God of *Israel*, (besides the Circumstance of the Text) it appears by the confession of their own Divines. The Text I quote from *Nehemiah* in the ninth of his Historie, at the 18. verse, where he relates this passage: yea, when they had made them a molten Calse, and said, *Iste est Deus Tuus, This is thy God, which brought thee up out of Egypt: Thy God, that is, the similitude of thy God.* For *Israel* could not think the *Image* brought them up: that were to make the power of the *Calse* older then the *Calf* it self: and as much as to say, the *Idol* brought them up out of *Egypt* fourty dayes before it was made.

To say, That in this *Image* they did  
worship



worship to the *Egyptian* gods, is a conceit fit for none but a *Jesuit*. For, what colour hath it? The *Jewes* well knew, that it was *Abrahams* God, who had destroyed their Land, and slain their first-born children, who had made the same Sea a *Walke* to them, and a *Gulph* to *Pharoah*. They knew too, that while they lived by the *Egyptians* gods, they felt nothing but slavish bondage, and yet more bloody cruelty. Is it probable then, they could imagine that they owed their deliverance to those savage *Deities*? Could they thinke that *Egypt*s gods would preserve strangers, and drown their own known Votaries? What? shall *Pharoah* die, who sacrificed to them, and yet they triumph who did neglect them?

I know, the Scripture speaks it often, the *Jewes* by this molten Calse did forget God that redeemed them: but who knowes not the meaning of this common Phrase? *To offend God is not to remember him*: our sins are our Forgetfulness. To serve God contrary to his express commands, is both to worship and forget him.

The

The Text I quoted is yet more forcible, *They sayd before the Molten Calf, This is thy God which brought thee forth:* and (if they'l believe their own *Burgensis*) 'tis a sure Rule in Scripture, when ever *Elohim* is taken either for *Great men*, as *Judges*, or the like; or else for *false gods*, tis stil joyn'd with an *Adjective*, or a *Verb* of the plurall number (tis in his *Additions to Lyra* upon the first of *Genesis*;) But in this Text, the *Verb* is singular, *Iste Deus Tuus, qui fecit te ascendere*. It followes then, they worshipped not an Egyptian God, but the God of Heaven in an Egyptian manner; they adored not the *Idoll* it self, but God in the *Idoll*.

To make all sure: Hear *Aarons* Proclamation: *He built an Altar before it, and cryed, saying, To morrow shal be a Feast to Jehovah.* To *Jehovah*, Gods own proper *Name*, and not communicable to any (as all Learned men acknowledge) a Name held by the *Jewes* so superstitiously peculiar, that they'l now a daies scarce found it. So that, he who affirmes *Aaron* called his Calf *Jehovah*, but yet sure he meant it was some *Egyptian Deity*, might as well say too (were it for his purpose) that when the Priest called for *Moses* he

he sure did still meane *Pharaoh*.

I end his words : *To morrow shall be a feast to the Lord*: to the Lord then, though under an *Idoll*. *Rome's* own Doctors do confess this Truth : *Abulensis*, in 7 *Quest.* upon *Exod.* 22. *Ferus* upon the 7. of the *Acts*, *Peres.* de *Tradit.* part. 3. and (which they must stand to) the new Catechisme put out by *Pius Quintus*, cap. 14. upon the first Commandement ; *Belarmine* too, though he calls it a flat lye in *Calvin* (2. de *Eccles.* *Triumph*, cap. 13.) he strait saith, it is probable in the same place, *F. alterum*.

I might further instance in *Jeroboam's* Calves, *Idolls*, as all acknowledge, and yet that in them they did worship to the God of *Jacob*, appeares by *Iosephus* (a polite learned *Jew*) who lived much about the time of our Saviour, and therefore in this point rather to be heard, for his Persons sake, then these men for their Art. In the 8. of his *Antiquities* at the 38. Chapter he makes *Jeroboam* thus speak to the People : *Behold*, as *Solomon* built God a Temple, so have I honoured him by these *Golden Calves* ; *Worship* now that God at *Dan* and *Bethel*, which yee once did at *Jerusalem*. And *Jehu* (a Prince of *Jeroboam's*

*boams* faith (for the Text saith, *From his sins he went not*) with what courage did he massacre the Priests of *Baal*, and cries unto *Jehonadab*, *Come see my zeal for the Lord of Hosts*, 2 Reg. 16. He could not indure that *Baal* should be God, but still he had his Calves too, he worshipped, it seems, the God of Heaven, but yet it was in his Idols.

Judge now, I pray you, which are more tolerable, the worst at *Corinth*, or the best at *Rome*? There some few took meat in an Idol-Temple, but here all deal with Idols themselves. They say, they fix their hearts on God: so did those worst *Corinthians*, and yet their mouths made them *Idolaters*, and then how these mens knees can scape, I know not. For (me thinks) in case of *false Religion*, lesse hurt should come by eating, then adoring. It were good, if (for the *Jews* take at least) they would leave their Crucifixes, and their whole Heaven of Poppets, an *Heathenish* (they are their own *Cassanders* words) and gross kinde of worship. For, to what purpose? unlesse perhaps His Holinesse imagines that he can neither truly succeed *Peter*, without denying his *Master*, nor represent *Aaron* without *Idolatry*.

Nor are their *Laws* lesse offensive, then their *Divinity*. For, would it not make a *Jew* smile to see a *Priest* more severely punish'd for Marriage, then for Fornication? as if the Christian Religion held Wedlock criminal; or at least did more zealously endeavour the execution of her own fancies, then of Gods own Will and Commandements: *Nota unum mirabile; plus puniter Castitas quam Luxuria* (the gloss upon *Lancell* in his *Instit. de his qui promoveri non possunt*) 'Tis strange (saith the *Canonist*) with us; *Nuptial chastity is more strictly punished, then the most wanton lust.*

Yet, I wish that *Rome* only were to be found guilty of these scandalous transgressions, or that our Land were as free from those sins which offend the *Jews*, as 'tis from the *Jews* themselves: *Adulteries* then would be less frequent, and this day be accounted a Day of Rest, and not of Riot. That biting Trade would then be left, wherein (I know not by what incessuous gain) *Coin* begets *Coin* upon it self: and we should take care either to strangle the gnawing Serpent, or else to make it tooth-less: shall I call it the *Circumcision* of the Land? It is a burthen

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(they



(they say) that neither we, nor our forefathers were well able to bear: must not this crime make the *Jewes* to abhor our *Christian* cruelty? for with this tearing Engine they oppresse strangers only, but we grind our own Brethren.

Nor is it improper to speake here of *Jewes* and of *Gentiles* too, the whole World is a fit subject for this great Auditory. I doubt not, there are here present, who converse with both Nations, some for *Profit*, and some for *Delight*; no people, but some here may either by command perhaps, or else by Curiosity, be brought to deal with them. You then that go down to the Sea in Ships, and whose way lyeth in the midst of great *VVaters*, give ye none offence, neither to the *Jewes*, nor *Turks*, nor *Infidels*, least your ill lives beget their *blasphemy*, and whilst you make your selves a *scorne*, you make your mighty God *contemptible*. Use no fraud in *bargaining*, nor deceit in your slack *performance*, lest Christ himselfe suffer, while your *tongues* offend. For, will strangers think him a God, whose servants are all *Atheists*? Will they be brought to worship *Christ*, when your owne workes deny him? Thinke not to thrive, if for  
your

your sake your Saviour prove a loser.

May they please to heare too : If any here hath to do with our late planted Colonies, whether in *Virginia*, or in other places ; they are seated ( you know ) in the midst of the *Gentiles*, and therefore my Text affords this Caution : *Let them give none offence* ; let care be taken that those men you send, be taught first to know God at home ; lest our *Plantations* be held to be but *Goal-deliveries*, and our *Land* be thought rather to transport her Crimes, then her *Religion*. Let them be forced to forbear a Savage cruelty, lest ( what others have already done ) they make our *Saviours* name grow odious to the *Pagans*, and cause them to speake through bitternesse of soul, *There is no Hell but Christendome*.

But ( that all may partake ) I must turn this Application into a Song of praise. *Glory be to God, that we are not constrained to dwell in Meshek, nor to have our habitation among the Tents of Kedar*. For our *Brittish Church* is herein blest beyond this of *Corinth*, that she neither hears the *Gentiles* to question, nor the *Jewes* to blaspheme her *Saviour*. VVe all here ac-

cord in that one Halellujah, *Praise, and Honour, and Glory, and Renown, and Power be unto him that sits on the Throne, and to the Lamb for evermore.*

But yet ( in too true a sense ) we want not them without, men which owe their birth to the *Womb* of this *Church*, and yet now they scorn to call her *Mother*, *Recusants* in the hearts of our chiefest *Cities*. *Nemo tam propè procúlque nobis.* The *Grecians* at *Constantinople* live not so farre from us, as these men do in *England*.

There are too, who separate upon more slight pretences, because ( I thinke ) our Church consists of *Men*: for, sure, their strict profession must have us all turned *Angels*. You see our state, as the Lilly among the Thorns, so should our Church bear her selfe amidst these oppositions. *Corinth* had *Jewes* and *Gentiles*, whose conversation did (no doubt) pierce her soul; and yet she must be inoffensive, her flower must still remain smooth and harmless: so we have those too, who will needs be without, and to these we shall perform what *S. Paul* enjoins us, if ( with the Lilly ) the scent of our Doctrine remain stil sweet, and our lives be kept white and innocent.

But

But are we not condemned already? It seems by our *Opposites*, that we give *scandal*, and that we give *Offence*. We teach (say they) that *God is the Author of sin*, and their fat eares are prickt with this sharp blasphemy. Do we teach it? but where, I wonder? in what place? in what Author? you see, if the Lilly will bear no Thorns, these men can sow them on. If our *Church* can give no *scandal*, yet they'll make her to do it. Yea, this is *Romes* choicest Art, first to feign us *Hereticks*, and then to rail at us. But yet, they learnt this cunning from the *Gentiles*; for just thus (saith *Minutius*) did they deal with the primitive *Christians*: *Obstruunt pectora, ut ante nos incipiant homines odisse, quam nôsse*. They possess mens minds with forgeries, that they may make their Hate to prevent their knowledge, that men may learn to detest and abhor us, before they know what we are. Nor yet do they here cease to quarrel: our scandals (it seems) are yet more numerous. It offends them that we hold *Faith* to be a strict personal confidence: that we say, *A man may sometimes be sure of his salvation*. It troubles them that we allow not *Free-will* to be a main Agent when we are first converted; and they

they indure not to heare, when we deny *Works* to be *meritorious*. In the 8 of Saint *Matthew* ( where our *Saviour* taught the abrogation of *Jewish Ceremonies*, and that the worst *Meats* could not defile us ) the Text intimates, the *Pharisees* were *offended*; nay, and his *Disciples* from hence seem to intreat his silence. *Master, see'st thou not that they are offended?* But did our *Saviour* regard it? *Let them alone* ( saith he ) *They are blind leaders of the blind*. Christ meant to teach us, when men grow discontented at the *Truth* it selfe, the offence is taken onely, not given; and they be said then, rather to make, then to receive a *scandall*.

But yet, is it *Rome* that cavils? wil that *See* censure, as if she meant to call our *Doctrine* *Scandalous*? Hypocrite! Let her first cast out the *Beames* out of her owne eyes, and so perhaps those things which in ours are thought *Motes*, shee'll then account for ornaments. In her, there is murdering of Princes maintained by *Mariana*, *Equivocation* by *Cardinall Tolet*, and some other *Casuits*; *Dispensations* and prices upon Remission of sins; *Inprimis* for *Adultery* so much, *Item* for *Sodomy* so much; it is urged by their own

*Espeusaus*



*Esplanans* upon the first of *Titus* from the Book called *Camer. Apost.* Desperate conclusions ! plain enough in their Writings, and yet made more legible by the bloody Commentaries of their detestable attempts, witnesse the death of the late King of *France*, and *Garnets* Examination in *England*.

But I leave her : they are not her crimes that can make us innocent. Our Doctrine may soon be cleared ; but these take offence at our bad lives too, and both sorts of opposites appear most eager in this hot pursuit : *Bellarmino* proclaimes it openly ; *With the Catholiks* (saith he) *there are some wicked ; but not one good among the Protestants* : in his 13 Chapter de *Not. Eccl.* Indeed our answer to this may be a smile ; and let it suffice the *Jesuite*, that we now know his Faith by his Charity ; 'tis *magna proposito, sed nimium audax* (saith their wandring *Spalatensis*.) The *Cardinall* (by his place perhaps ) did there speak big indeed, but yet, 'twas very rashly : and (for ought I know) he hath not yet recal'd it.

He that reads *S. Bernard* to *Eugenius*, or *Petrarch*, or *Mantuan*, would wonder the Divines of *Rome* should grow so censorious, since they have so displayed the

foul abominations of that impious City, that I am sure the Scripture scarce speaks worse of *Sodom*.

I dare not call *Sanctity of life* a true note of the *Church*; for then *Plato*, when he had feigned a *Commonwealth*, had almost feigned a *Church* too. But yet I am sure it is a *Duty*, and concerns this place no less (nay perhaps more) then *Corinth*. She had a *Church* (*Christian* indeed) but it was corrupt: it had abuses in the *H. Eucharist*, and doubts too about the *Resurrection*. But wee professe our Faith reformed, and what shall wee answer, when men demand, *Shew us this Faith by your Works*? 'Tis easie to say, the *Beliefe* is reformed, but shew it in your manners. For, do not they live in the midst of ignorance, whose works are works of darkness? If our *People* remain still profane, our *Gentry* Luxurious, and our *Clergy* careles: If our *Devotions* be grown so cold, that they scarce afford either *Almes* to others, or *Prayers* to our selves: If our poor yet pine before us, and our wealthy become most maliciously covetous, *possident ad hoc tantum, ne possidere alteri liceat*, as *S. Cyprian* speaks

in his second Epistle, they grow rich for  
spight, and hoard up the fruits of the  
Earth, not so much that they may feed  
themselves, as that they may starve o-  
thers: If corruption bear Rule in our  
Courts of Justice, & *inter leges docetur,*  
*quod Legibus interdicitur* (as the same Fa-  
ther speaks in his Book *de Spectac.*) and  
men learn crimes from those that profess  
the Law themselves: If *Felix* blush not  
to turn *Tertullus*, and (rather then Saint  
*Paul* shall evict a cause) a Judge will  
be an *Orator*: If our Trades be grown  
to *Cozenage*, and he accounted the best  
bred Artisan, that knowes to cheat  
most smoothly: if our streets still smell  
of *Surfets* and our whole Land mourn  
for the *Riot* of her People: Say, gives  
not this *scandall* to those without? will  
not they deride our *Faith*, which bears  
no better manners? I hope far otherwise.  
But if these things be so, may we not  
then take up those words of *Æschines*,  
*εἰς παραδοξολογίαν ἔφυμεν*, we are borne  
the Paradox and Riddle of our Times,  
A Reformed Church without a Reforma-  
tion?

Know ( Beloved ) to win those who  
now scorn our Communion, not so much

our *Tongues*, as each of our *Lives* must *Preach*. They'l not heare us speake, to whom yet the sound of our good workes will prove most *shrill* and *audible*. Your strict, upright carriage will teach them how pure our *Doctrine* is. Thus may you turn each place into a Temple, your *Ex-amples* will be for *Sermons*; and so (un-awares) these men will be at Church, in despite of their *Recusancy*. But if *Charity* hath not, as yet, wrought in you such tenderneffe of heart, as to regard *Jews* and *Gentiles*, yet forbear notorious offences at least, in favour of the Church of God; the second part of this application, *Not to the Church of God*.

Τῇ Ἐκκλησίᾳ τοῦ Θεοῦ in my Text. S. Paul might (with more ease) have sayd, *Neither to the Jewes nor Gentiles, nor to the Christians*. VVhy these words [ *Neither to the Church of God?* ] He meant sure, to add some strong perswasion unto a Law so requisite. For see, 'tis Ἐκκλησία, a *selected number*; and you know, choice things must be handled with care. It is τοῦ Θεοῦ, *the choice of God*; and who dares offend what hee delights in? For this Churches sake cease from open sins; their sight is contagious, we wound not our  
*selves.*

### *The first Sermon.*

*selfes* alone, we murther out *Spectare*. Goodness (indeed) may dwell by it selfe; as *Lot* in the midst of *Sodome* :: but *Sin* is far more plausible; her winning carriage will soone gain *Troops*, and quickly invite whole multitudes. *Judas* may with more ease be an *Apostle* alone, then a *Traytor* without company.

Heare this, ye *Rulers* of the *People*; whose *actions* are as commanding as your *Authority*, who by reason of your eminency in place, have as many to imitate, as obey you; let this feare you into innocency: ponder hence the weight of your future account. For their transgressions are begotten by your Examples, other mens sins increase your reckoning. It was Satans Master-peice, that the Gods of the *Gentiles* were (for the most part) feigned Criminous, *Ut vitiis hominum* (saith *Minutius*) *quadam Authority* *pareatur*, That men might then think they sinned by *Authority*. For, what *Pagan* would not be angry or wanton, when *Jupiter* (his greatest god) did as well lust, as Thunder? *I have sayd ye are Gods*, saith the *Psalmist*. Yea, *Magistrates* are gods, and therefore when their sins grow open to the World, each mean man will thinke himselfe.



the first Sermon.

myself priviledged: I said, Ye are Gods, but ye shall dye like men: and therefore Saint Cyprian can best forewarn you, *Fenore quando fuerit amplior summa dignitatis, tanto magis exigitur usura pœnarum*: Take heed, upon your sins. Gods vengeance will turn Usurer, according to the Loane of your place and eminency; such interest must you pay in pain and destruction.

Consider this too, ye that affect to sin afore a Witness, as if their testimony were as delightfull, as the sin it self. You that have made your selves Factors for Hell, and indeavour by all meanes possible to make a *Profelyte*; that in-snare tender yeares, and turne goodnesse of disposition into the confusion of him that bears it. Alas, *Hos pudet non esse impudentes* (as Saint Aug. has it) It makes these young ones blush, that they cannot be more impudent, and they admire to see, how well it becomes you to be wicked. Your example works not only upon their lives, but their opinion too: for, to see men sin so confidently, to see crimes become daily practises, makes them think that sins are but meer *Complements*, and this dull *Innocency*, want of *Breeding*,  
Peritior,

*Peritior, quò turpior judicatur* (as Saint Cyprian speaks) they are in love with this your Art of sinning, and think it no lesse then a great commendation, to be so courtly impious. Thinke not to escape with this fond excuse, I intreat them not, I desire not their presence: know (vaine man) that such deeds, have their *Eloquence*, and that those sinnes are more perswasive, then honest, invitations. Avoid, shun all such company, and if you will needs be wicked, yet be not scandalous.

Nor is it enough to forbear vice onely; in case of *Standall*, a Christian Statesman must foregoe his *Liberty*; he must be content to cast himselfe into bonds, that he may free his neighbour. Indeed we are a *Royall Priesthood*, and each here may speak it (without any note of tyranny) All things are lawful for me: but yet, in these things indifferent, we must confine our selves to the good of others. Each man should be a Law unto us, and we must be as well feareful to offend a Brother, as to breake a *Commandement*. All things are lawfull for us, but all things are not expedient. We may do all things: yet

yet lend an ear to what is here mentioned in the second Precept: *Give none offence, by an uncharitable carriage in these things of indifferency.*

It is a Rule of the *Canonists* (and they borrowed it from their owne *Innocentius, lib. magna de Vol. Ext.*) In all our actions three things must be observed: *Quid Liceat, Quid Deceat, Quid Expediat*: *What's Lawfull, what Decent, and what Expedient.* Our actions must not be *Lawfull* only; for he that does no more then he is bound to, is rather *Wary* then *Good*, and has learnt onely safe *Dishonesty*, how by keeping the Kingdomes *Laws*, he may abuse her people. *Non omne quod licet, etiam honestum est*, saith *Paulus* the acute *Civilian*: That *Pagan* could distinguish between strict *Law* and *Honesty*. In *Rigor* things may be done, which yet are neither *Decent* in the actor himselfe, nor *expedient* for the *Commonwealth*. It's thus in the *Church* too: Many things hath God here left in their own selves indifferent: he hath therefore not forbidden them, because they may oftentimes be done with *safety*. And yet, cannot we be free, except we become injurious? Is there no way to shew our owne  
*Liberty,*

*Liberty*, but in our neighbors *destruction*? Grant these things to be *lawfull*, yet they may be *unseemly*, and shall we shame our selves? they may be *expedient* too; and shal we indanger others? It is not enough to keepe the first *Precept*, to forbear things *unlawfull*; a *Christian* man must be wary too in matters of indifferency.

But did not *Christ* dye to free us? shall *Precepts* then still bind us in these flights of *Ceremonies*? What? shall *meats* and *Vestments*, and each *gesture* trouble us? If in these things we remaine yet sollicitous, what *Jew* can be more servile? Lo! see a *Canaan* in the midst of *Egypt*, freedom in the house of *bondage*; and in the chains of the *Gospel* of *Christ*, no less then a true *Royalty*. The *Jews* were to abstain, as well from eating those consecrated meats, as from imbrewing their hands in the bloud of their Neighbours; for such things being unto them both made in themselves *unlawfull*, these meats were as well a *Crime*, as the *Murther*. But, when *Christians* were injoynd to abstaine, it was not for any impurity in the things themselves, but lest they should give scandall to those they lived with. They

They were forbidden to eat: but yet taught too, that all those meats were in themselves most *lawfull*. Thus were they at the same time both free and fetter'd: their consciences were enlarged by *Knowledge*, and their mouths shut up by *Charity*.

For observe, our Christian liberty consists rather in that we know, then in what we do. If we be firmly resolved, that such things are indifferent, our Freedom remains untoucht, although for our outward act, we be either ruled by *Decency*, or else awed by *Scandall*; though either the Princes *Sword* doth command our actions, or the Keyes of the Church direct them. In the *Civill Law*, when a Servant received his *Freedom*, hee straight left off to be slavish to his Lord; but yet, he was still bound to be obsequious, hee was tyed to some few imployments, and the Law calls them *Opera libertorum*, a Free mans services: It is so with us. God hath freed our soules from that old *Jewish* Vassalage; but yet (know this too) we must now still be dutifull. *All things are lawfull for us*, there is our manumission; yet saith my Text, *Give none offence*, we still owe these *Free-services*. Nay, in such things indifferent, my Text, and



and the Church, and the Magistrate, all these may bind the conscience, and yet the conscience be free: yet here is the difference: my Text binds immediately because tis Scripture: the Prince and the Church by means of Scripture, because of this, and such like Texts, *You must be subject for conscience sake, Rom. 13.*

Understand then, Conscience is two fold: there is a conscience of the thing it self, or else a conscience of our outward actions. 1. For the things, neither doth my Text attempt it, nor can any humane power make that in it selfe unlawful, which God hath left for indifferent. Meats offered up to Idols may be forbidden indeed, but yet they are not unlawful. My Text (I grant) prohibits their use, but yet it turns not their nature. Nor can the Laws of the Church make a *Corinthian* conceive as bad of these meats, as of *Adultery*. Tis this first conscience, this free opinion, wherein dwells *Christian liberty*, and tis therefore a gift most fit for God, because no man can alter it. 2. For our outward acts, these may be limited: and in them, we are bound in conscience, as to keep my Text, so to observe Authority. *Give none offence*, by eating things offered up to Idols: what *Corinthian*, whose

whose hands were not bound by the strict tye of this most solemn *precept*? Nay, this Law did bind his conscience too, yet was his *conscience* free, because he was taught to abstaine, not so much from the meats themselves, as (in them) from offences. he learnt to forbear (not in a *Jewish* slavery, as if those meats were in themselves impure, but) in a *Christian*, tender respect, because they were then found *scandalous*. You see here, this *Precept* binds our *Consciences*, and yet preserves our *Liberty* in things indifferent; it injoynes a *duty*, and yet implies no *bondage*. I thus leave it: and now take up this *Appl*  
*plication*:

*Give no offence in matters of indifferency, neither to the Jews nor to the Gentiles.* Doth then the *Gospell* take care of *Jews*? and shall *Gentiles* finde respect among these *Christian precepts*? Here is *Charity* most proper to our *Faith*, that can first love her *Enemies*, and make pious mention of *Jews* and *Gentiles*, before it name Gods owne Church. It seems in the conversion of these Aliens, it is not enough to pray for them: no, nor to preach alone: Cerimonies must be imployed too in this most *Christian* assault, that what we cannot effect

effect by strength, we may, at least, work by stratagem. This was *S. Pauls* own Art, when he meant to vanquish the unbelieving *Jews* under our Lords dominion. He prayeth for them, *My hearts desire and Prayer to God for Israel, is, That they may be saved, Rom. 10.* And he Preaches too at *Iconium*, and *Jerusalem*, and *Rome*, as you may read in *S. Lukes* History. These Batteries may fail, and therefore he tries one Engine more: In indifferences, *To the Jewes* (saith he) *I became a Jew, that I might win the Jewes* (in the 9. of this Epistle, verse 2.) *S. Paul* attempts both Nations: At *Jerusalem* he abstaines from meats, hee vows and purifies, no Jew seems more *Leviticall*: But, in *Greece*, all things are lawfull for him: an *Epicure* may go beyond him in *Gluttony*, but yet no man in *Freedome*. This practised Souldier did truly apprehend, that the *Gentiles* were as well to be won by a careless carriage, as the *Jews* by his Austerity. Nay, the whole Church was taught this policy, to yeild in Cerimonies, that she might gain in Faith. For it was a Canon in that first *Christian Councill*: *They must abstaine from meats offered up to Idols, from blood, from things strangled, &c. in the 15. of the*

the

the *Acts*. It was the onely way to make the *Jewes* accept our Faith, because it embraced their Manners.

What equal eye hence discries not the Christian course of our first Reformation? We had to deale with neither *Jewes* nor *Gentiles*, but yet with a Church so corrupted, that it was not so much a Church as *corruption*. It was indeed, and is most foully blemisht, most mortally deform'd; but yet may deserve the same respect, that these grosse strangers did. We owe (at least) so much to *Romes* Votaries, as the first Church paid to the *Jew*, and to the *Gentiles*. What marvel then, if we reform, and so use her Liturgy? if we first rectifie, and then keep her Ceremonies? see here, *S. Paul* (with the *Jewes*) commands to abstaine from meats, yet it was for no *Jewish* reason. We may yet keep *Roman* indifferences, if we leave *Romes* opinions. For, though the Body of her Faith be sick, yet may her *Garments* be comely: nay, that Church may be dead in her *cloaths*, and yet her *cloaths* not infected.

But violently to scorne old *Rites*, to reject all *Ceremonies*, therefore only because they are now worn at *Rome*, must not this needs give scandal? Wil not they hence think

think our Zeal but Malice, our Reformation Enmity, and that we desire not so much to be in the Truth, as to be in Opposition? Many erre, saith Calvin (yea, they are Calvins owne words) many now erre by indiscretion in Ceremonies, *Videas quosdam quibus sua Libertas non videtur consistere, nisi per esum carniū. Die Veneris, in ejus possessionem venerint* (it is in the 3. of his *Institut.* the 9. Cap.) Many (saith he) thinke themselves not Lords of their Christian Liberty, unless they take possession of it, by eating flesh on a Friday. I hope this place affords none such; you can content your selves with a more modest *Freedome*, and have learnt with them, at least to forbear too when meats may be scandalous. Here is none (I hope) that do purposely affect to Feast and to Revell upon those dayes of Fasting. You know, that such are rather lawlesse then free, and by their ostentation of Liberty, doe give notice onely, what slaves they are to their ill-tempered zeale.

Had S. Paul been of some mens opinions, he should have said rather, Give offence to the Jewes: for their onely way was, to cure a Church by compleate opposition.



*If a stick (saith Cartwright) be crooked, it must be bent as much the other way, that it may (at length) gain straightnesse. Since Rome hath been too full of Ceremonies, our only care is, to have none at all. A wooden Rule! fitter for the Workmen at Labanon, then the Priests of the Sanctuary, (unless perhaps their Priests be workmen) But, keep the Allegory: It seems, they have bent the stick, and 'tis now the other way as crooked as before. If they intend to make all streight (by their own confession) they must loose their hands, and from hence they may learne to commend our Church. Before, we are streight already; but why should England be so crooked backwards, since the most strict Reformers have beene content to keep some Romish Ceremonies? In Geneva they use Godfathers in Baptisme, and unleavened Bread at the Supper of the Lord; yea, Romes owne wafer-Cakes. Should our Church have given entertainment to such questioned Ceremonies, what divisions would have insued? VVhat great thoughts of heart? Reuben (one Tribe) would have controlled all Israel, though Deborah (the Church it selfe) should have excused it, though Barack, and all her Champions should*

should have grown valiant in her defence. Yet, take heed *Reuben*; to scorne a *Mothers Authority*, is as well rebellious, as to impaire a *Fathers honour*; and for this offence, thou mayst justly be barred of all Dignity.

Nor did we choose those Rites only because *Rome* approved them ( I would not that ye should so conceit me ) no, they are *Ancient*; and so as well ours; as theirs: They are *Decent*, in affording Garments fit for our *Faiths* owne wearing: They are *Expedient* too, and serve as expressions of our zeale, and helps to *Devotion*. So that, in the choice of these our Rites, respect was had, not to the *Jewes* alone and to the *Gentiles*, that is, to those who will needs be without; but to the *Sons* of this our *Mother*, but to the *Church of God*: which is the second part of this last Application, *Nor to the Church of God*.

And sure shee deserves respect: For, our *Church* is not ( as some pretend ) ( I know not whether with more hate or folly ) grown ore with Rust; not so, but ( with the Eagle ) she hath renewed her age; she is very ancient, but yet young in Beauty: and having worn out the wrinkles

kles of *Error* and *Corruption*, shee's now again grown primitive. A Church become so famous for her Faith, that forraign parts intreat her *Communion*, as a more special favour, an *Eastern Patriarch*, and an *Asian Bishop*. I have seene their Letters (saith *Casaubon*) to our most Reverend *Metropolitan* (it is in his Epistle to the King before his *Exercit.*) that Learned Frenchman doth there further professe, *That no Church comes nearer to the first, then this of ours, and that ever they who doe envy her felicity, doe praise her moderation.* *Bucers* words may deserve your attention (they are in his Discourse upon our *Common Prayer Booke*, written at the intreaty of Arch-Bishop *Cranmer*) So soon (saith he) as I understood the *Englisch Liturgie*, I gave thanks to God, by whose grace your Ceremonies were become so purely performed; for there I found nothing, but either borrowed from the Word of God, or (at least) what did not oppose it, if it be taken in a faire construction.

Shall our Church gaine this respect from strangers, and will we (her owne Sons) offend her? Are they within the Curtains of her owne Tent, that can first neglect her Rites, and then scorne at her Censures?

Censures? A *Scandall* in an high degree! It offends those that are weake in the Church, and makes them to suspect our Doctrine it selfe, to see our Rites so questionable: It abuses the good that are obedient, and makes some imagine, that their filial conscience is nothing else, but a time-serving policy: It hinders the strong too, and consumes their time, to recall a wilfull son, which should be spent to gaine a forrein Enemy. But, I see 'tis with the Church, as with our Saviour: He is neglected at home, and yet from the East men come to reverence him: and, for our Liturgy, tis sure with the Prophets works, as with their persons, *They are not without honour, save in their owne Countrey, and amongst their owne people.*

Some there are indeed, who still cry out of Weakness, who sit not easie, though on their Mothers Knees. They complain, her cloaths do offend their tender eyes, her Rites (they say) are *scandalous*, and they must be reliev'd by that Text in *S. Paul*: *If meate offend my Brother, I will eat no flesh while I live, that I may not offend my Brother.* It followes then, that for their weak sakes, we must forbear these Cerimonies.

Cerimonies. But is the reason the same? To eat, is a private action in common converse, wherein each man is true Lord of himselfe, he may command his actions, and therefore (in this case) to use connivences is still to be thought most commendable; nay, *S. Pauls* Example hath bound us to do it. But, we speake of actions publique, solemnly designed for our Religious Meetings, actions injoynd by *Lawes*, and approved by the far more, which is the Rule of *Lawes*.

And must Statuts be altered upon the suggestion of each private subject? or *Cannons*, upon the unresolved thoughts of each Private voluntary? this course would soone bring a kingdom to ruine, and a Church into confusion. Should we give such content to these few that dislike, we should displease multitudes that approve our Ceremonies; and so, instead of a pretended slight offence, we should run our selves upon a true grosse *Scandall*. Those who cry out so much, *Their weaknes is offended*, should be mindfull of this our Precept too, *Give ye none offence to the whole Church of God*.

But, these weak men, when meane they to grow strong? *Si nunquam grandescunt,*



*scunt, non Lacte, sed Aceto educatos fuisse certum est,* (saith Calvin upon the like occasion, in the place I quoted) *If these will grow no stronger, its apparent, they were still nursed, not with milke, but with Vinigar.* Good Satyrist! instead of drinking in the Christian faith, they suck nought but Invectives. Let these men heare Peter Martyr speake: *Non semper, &c. we must not alwaies* (saith that worthy Dr. of our first Reformation) *yeeld to the weak in things indifferent, but so long only, till they have beene perfectly instructed; if yet they stagger, their infirmity deserves no further respect:* (tis in his *Loc. Com. 2. lib. 4. cap. 32.*) And it is plain, that these have had Time and Meanes to learne that these things are indifferent; and will they neglect, or (rather) refuse instruction? If they neglect it, then that of the Civilian holds: *Data culpa equiparatur. dolo:* There is guilt in this gross negligence. And if they refuse it, the *Casuits* agree, that in this case, *Scandalum pusillorum fit Pharisaorum*, when men will not heare, their infirmities turn pure malice, and of weak Christians they become stout Pharisees, and then we are taught to offend such men from our Lords own Example.

But, while I indeavour to follow my Text, I do mistake my Auditors. The words enjoyne me to speake of this subject, althongh ( I presume ) 'tis in this place lesse necessary. If any here bee weak indeed, *Sanari potius, quam oppugnari volo*, (as Saint *Aug.* speakes of the *Manichees*) I desire to cure rather then to oppose him. Sure, the greatest fault lies in our owne Tribe, who had rather bee factious then poore; and will chdse sooner to Please the itching eares of some liberall people, then to advance this our cause of the Church of God. It comes from these unworthy *Levites*, who sell their Tongues to speake like *Micah* ( their good Master ) and can be content to teare the Church-Garments, so they goe whole themselves:

But would you know how to direct your Carriage in these things indifferent? Saint *Ambrose* givs you a Rule, ( and him Saint *Augustine* did still account for an Oracle: ) *Ad quam forte Ecclesiam veneris, ejus morem serva, si cuiquam non visesse scandalo, nec quenquam tibi.* ( 'tis in his 118. Epistle )  
 Keep still the Cerimonies of the Church  
 you

you live in, if you desire neither to give a *Scandall*, nor to take it. A direction grounded ( sure ! ) upon Saint *Paul's* owne practise, who ( you see ) could both eat at *Corinth*, and yet abstaine at *Jerusalem*: and Saint *Ambrose* followed him, On *Saturday* (saith he) I eate at *Millaine*, because 'tis there the *Custome*; but I fast at *Rome*, for that great City doth use another *Cerimony*. So *Monica* (Saint *Agustins* pious Mother) on *Saturdaies* did fast in *Affrick*, and yet still eate at *Millaine*, as you may see it in the same *Epistle*. I'll adde but one more of *Calvin*, ( as *Baza* relates it in his life ) who at the supper of the Lord did alwayes communicate with common bread at *Stratsbourg*; and yet he still used *Wafers* at *Geneva*. And let the same minde be in you; so shall ye performe what is here injoynd, and neither give *Scandall* to the Church it self, nor yet offence to your owne opinions; so the God of Peace and of Truth shall be with you, the blessings of Truth upon your Faith, and peace upon your *Actions*.

Here then is *Corinth* made your Example, a Church thats truly militant, that's

besieg'd with the Tents of the *Jewes*, and Legions of the *Gentiles*? the Lawes of her warfare are strange; she is bound to fight with her opposits, and yet she must not offend them; nay, she loseth the field, if she destroy her enemies; She is to give no *scandall*, neither in unlawfull things, nor matters of indifferency, neither in sins, nor in Cerimonies. *Innocency* must guide her life, and *Charity* her Carriage. The end of the war is peace, that Christians may agree among themselves, and *Jewes* and *Gentiles* may be the Church of God.

You see now a Precedent, be ye now followers of it: be firme in the faith, and then (as much as in you is) *have peace with all men*. Give no just offence in unlawfull things, let not your sinnes make your lives scandalous; and in things indifferent, let not your scandals make you sinfull; let your conversation be still found *spotlesse*, and your whole carriage *charitable*, that they who will needs be without our Church, may still be too without an Apology. And Thou O (Three and yet one) God unite our great distractions; take the Vaile from the eyes of the *Jewes*, and blindness from the *Gentiles*: Teach the Errors of our Time

*The first Sermon.*

55

to submit to the Truth, and Factions  
to thy peace; that so there may be one  
Sheep-fold and one Shepherd, that all  
may be one Church of God, under one  
Son of God: and then *Come Lord Jesus,*  
*come quickly.*      *Amen. Amen.*

Ἀόξα τῷ Θεῷ.

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A.

# S E R M O N

Preached on EASTER Day,

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The Text.

S. MATTH. 28. 6.

*Come, see the place where the Lord  
lay.*



THE powers of the Grave  
are shaken, and now Death  
it self is become Mortall.  
She seemed to take a foile  
from some former assaults,  
as when *Eliab* restored the  
Widdows son, &c. but these againe being  
led captive in the bonds of corruption,  
D. 5. were

were no *abatement*, but *luster* to her strength; for opposition adds glory to a Conqueror. Only now she received a fatal overthrow. Christ can die no more: and in his Resurrection all Mankind becomes victorious. She met with an *Adam* here too: one, whose goodness was as diffusive, as the first mans sin: In him we all *Died*; in this we all *Live* againe; He was the Author of her *strength*; this, of her *destruction*.

And is not all yet finished? Christ hath *overcom* *Death*; and remains there any enemy beyond the last? yes, the strangeness of the Victory hath raised a new war; and now mankind is as mortally threatened by *Infidelitie*, as formerly by *Death*. *Olim vitio nunc remedio laborat*: The Remedy is so admirable, that it confounds the patient and makes health it self appear as fabulous.

Christ is Risen: But who *knowes*? who *believes* it? The Disciples remember not what was so often foretold, but are as ready to forget their Masters words, as (before) to forsake his *Person*. The Woman (more officious then faithfull) prepares *Spices* and sweet *Odors*, complements fit for his *Funerall*, but not his *Resurrection*.

tion. Their Ceremonious piety hath brought them to the *Sepulchre*, and there ( instead of a *Corps* ) they finde an *Angell*.

Heaven had now dispatched a Champion, who was to incounter with their unbelieving thoughts, and that with such a winged diligence, that he makes answer before he be questioned, *I know ye seek Iesus*; believe me, *He is Risen*; or els believe him, *He is Risen as he said*; If your distrust remaines yet unsatisfied, behold a further testimony; my *strength* hath removed the *stone*, my *countenance* the *Watchmen*.

*Now, come and see the place.*

The *Grave* it selfe is become an *Evan- gelist*, and seems to speak without an *Epitaph*. *Ipsa evidentiā vox est*, saith *S. Austin*: It is so evident a token of Christs rising from the dead, that it turns *vocall*: Each circumstance is articulate, and seems both to challenge, and to constrain beliefe. *Siste gradum viator*, and see more in an empty *Sepulchre*, then when the *Corps* was in it. For, those things, which before were but the *Ensignes* of Death, are now become the *Trophies* of the Resurrection. Come, see the *Napkin* that bound his head, the *Gloaths* which inwrapped the sacred body, and

and then smile at the *Jewish* purchases, who (as if sinne were the only merchandise) buy *Treason* of *Judas*, *Forgery* of the *watchmen*: They must report, that *The Disciples have stollen him away*.

But say then, what mean these *Linnen* cloaths? is it possible they would leave them behind? In the midst of so many *Souldiers*, dare they now stay to unwind him, who before did scarce dare to follow him? Thefts are still done in haste, and do as much hate delay, as light it self. Ask your own *Barabbas*, if he purpose to steal a *Jewel*, will he stay to unfold the paper it lieth in? The difficulty here was farre greater; these *Cloathes* were spread with *Myrrh*, then which no pitch is more tenacious, it glewes cloathes to the body. Suppose the *Disciples* should attempt to unwrap him (for *Nicodemus* his cost had made the body much heavier) yet they would soon leave that which they found extream difficult, and choose rather to undergo the trouble of a greater *burthen*, then to adventure the hazard of a longer *delay*. Look yet with a more curious eye, the *Napkin* is wrapped up by it selfe in a place; *ἐντετυλισμένον*, (the Text saith) It



was wrapped up with diligence. Say, *Jew*, would the *Disciples* stay too, that they might leave the *Grave-cloaths* handsome? or was this circumstance brought forth by hap only? They are both equally credible, that either these men should be so grossly simple, or that chance it self should become industrious.

You see, the *Grave* hath filld her mouth with Arguments, and is become as apt to Teach, (as before) to devour. The *Cloaths*, the *Myrrh*, the *Napkin*, do not more evidently witness that he was once dead, then now that He is risen againe. Their silent eloquence is able to convince the most spightfull *Jew*, much more these women, and the *Disciples* too.

My Text then ( in generall ) hath proved a Resurrection: A part, it affords thus much variety:

1 An Action intreated, shall I say, or injoynd? Δεῦτε, ἴδετε, *Come and see.*

2. The Object; (before) a spectacle of mortality, but (now) of power, καὶ τῆς δυνάμεως, *The place.*

The *Grave* (you hear) is described by a Periphrasis; and where the Text is pleased to expatiate, each word must needs be Doctrinall.

Consider.

Consider then with me:

1. The *Sepulchre* it self; ἡ τόπος, The place
2. The *Person* included, ὁ Κύριος, The Lord.
3. The *Time* of his abode, ἔκειτο ὁ Κύριος, The Lord did lie there, Come and see.

There is nothing more injurious to the Power of God, then not to know his Power. For it is true what *Minutius* hath observed: *Non minoris est sceleris Deum ignorare, quam ladere.* Because he that knows not the might of his Creator, must needs rob him of that glory he deserves by it. To prevent so great a sinne, God hath shewed himselfe no less ready to manifest, then to use his power.

1. He hath given us his scriptures (the most faithfull *Commentaries* both of his strength and *Wisdom*) and lest that unbelief should keep us stil worse then ignorant, he makes it self its Agent; that so, by the testimony of so familiar an *Informer*, his Word may appeare as full of probability, as salvation. He might have done by *Christ* as he did by *Moses*, both have interred his Corps, and hid his Sepulchre,

*pulchre*; nor yet could the Disciples then have challenged him of concealing the *Truth*. They had variety of Prophecies, their *Masters* own word, confirmed by so many miracles, all joyntly witnessing, *That it behoved Christ to suffer, and to rise again the Third day*. Yet such were the *Riches* of his *Goodnesse*, that he vouchsafed a more apparent testimony. This *Angel* calst their eyes as *Judges*, and the *Grave* gives in so clear an evidence, that neither *Hatred* nor *Art* can avoid it. Do distracted thoughts prevent thy *Faith*, and (in despite of *Scripture*) make thee almost deny? *Then, come and see,*

2 *The heavens declare the glory of God, and the Firmament sheweth his handy worke. Sicut & vocibus, ita et rebus Prophetatum est,* (saith *Turtullian*;) He hath made each Creature a Prophecy, and this Article of the Resurrection as legible in the least hearb, as in the *Word* it selfe: Had the *Athenians* as well imployed their Eyes to discover *Truth*, as their Eares to receive *Novelties*, the Resurrection might have found more serious entertainment. For, throughout the whole *Frame* of *Nature*, what more visible?

*Come,*

Come and see (Philosophers;) Flowers fade and live againe; Seeds are not quickened, except they dye, and their destruction is the chiefe cause of their continuance: *Dies in noctem moritur*, (as the same *Textullian* speaks) Each night is the last dayes Funerall: and then what is the Morning but a Resurrection? Is it not a shame for Athens, that Rome should afford more subtle Naturalists? For, *Seneca* did there find out this very observation, and from his sight concludes, *Mors intermittit vitam, non eripit; veniet iterum, qui nos in lucem reponet, dies*: ('tis in the later part of his 36. Epistle) Death is an intermission only, no loss of life; there shall come a day of Restoration, and these eyes shall enjoy their former light. With how settled a countenance, would this man have harkened to the Resurrection of the dead, whom sight it self had made thus Orthodox.

'Tis true then, sensible speculations may serve as helps to Faith, and have their uses as well in the Schoole of Christ, as in that of Nature. For Religion admits no Scepticks. She is indeed a Mistress to sense, but not an Enemy. Let Rome renounce?

nounce her eyes, and call the *Host* the very *Body* of *Christ*, when yet she sees nought but *Bread*. We find no such direction: For, what? shall we leave off to *See*, that we may *Believe*? or to be *Men*, that we may become *Christians*? We grant, *Religion* to be above our Nature, but yet not against it: She may *Exceed*, (we confess) but not *contradict* our Senses. For, look here, these two are at perfect unity: The Angel joyneth Gods word and our Senses together, and that to the prooffe of a divine conclusion: *He is Risen, as he said*: and yet, *Come and see* too. For it is the same God of Peace, who is the Author both of our *Faith & Sight*; and who dares say, that his *workes* are at variance? Had our eyes beene stark blind in these out-sides of *Religion*, *Christ* had not so often appealed to a deceitfull testimony: *Go tell John what ye have heard and seen*, Matt. 11. *Handle me and see, a spirit hath not flesh and bones as ye see me have*, Luk. 24. You hear, he himself imployes sense in many *Articles*, as first to confirme his *Office*, and then his *Resurrection*.

Not that I maintaine these meaner faculties to bee either the *Authour*, or *Rule* of *Faith*. No we must *Believe* more



more then we *See*, and our *Faith* must  
 issue from a higher fountain; otherwise  
 we may *know* perhaps, but we cannot *Be-  
 lieve*. For this Vertue is still Royally de-  
 scended, and acknowledgeth no father  
 under a *Deity*. *Sence*, indeed, may beget  
*Knowledge* (and that in a most eminent  
 and high degree) *ἡ ἀληθινή διανοία ἐκ  
 ἐνσώματος*, saith the *Philosopher*: proofs of  
*sense* command our assent: A Demon-  
 stration may be more artificiall perhaps,  
 yet not more powerfull: but *Faith* pro-  
 ceeds from the inward operations of the  
*Holy Ghost*, and relies only upon the  
*Scriptures* Authority; yet must we un-  
 derstand what *Valentia* hath obser-  
 ved: *Sense* may concur with *Faith*; and  
 so may the same object be both *known*  
 and *believed*; and the rather *believed*,  
 because it is *known*. *Simeon* might both  
*See* and *believe* the *Messias*? and the ra-  
 ther *Believe*, because he *saw* him. As the  
 meat may nourish, though not beget a  
 man; so *sense* may *confirm* our *Faith*,  
 though not *produce* it. And therefore that  
 Text in *S. John* [*Because thou hast seen me  
 Thomas thou hast believed*] *Calvin* doth  
 thus interpret: *Non quòd solo aspectu ad-  
 ductus est Thomas, ut crederet; sed quòd  
 expergefactus.*

*expergefactus.* This Disciple had before received the *Mysteris* of salvation; only the *storms* of the late troubles had laid his belief a sleep. 'Tis one thing then, to *beget Faith*; another to *awaken Faith*: this may come from our eyes perhaps, that from the Word alone.

Again, is it true of *sense* only as if that brutish faculty were of it selfe able to confirme our *Beliefe*? No, tis, *Ego animus* (as *S. Aug.* speaks) *per sensus corporis mei*: 'Tis I, my soule, but yet not without my senses. *Quæ per naturalem rationem innotescunt* (saith *Thomas*) *non sunt Articuli Fidei, sed praeambula ad Articulos*: *Humane helps* are but preparations to Religion, and beget rather *Introductions* of Faith than *Articles*. To behold this goodly Fabrick of the *World*, may soon force a *Pagan* to confess, that there is a *Deity*. But to know, that this God is both *Three* and *One*; or, that of these *Three*, *One* was incarnate; here nature is *blind*, and requires help from a clearer *light*. Or (that I may instance in our owne circumstances) to see the *Grave* open, the *Earth* trembling, the *Angels* attending, did (no doubt) perswade the *Watchmen* themselves, that *Christ was Risen*: But to be-  
lieve

*lieve*, that he rose both *God* and *Man*, or that his *Resurrection* was the cause of ours; this proceeds from the spirit alone, who only can inlighten them that sit in darknes. In a word, our domestick abilities may (some way) prepare us to entertaine *Faith*; when tis received, they may (perhaps) confirm, or awaken it: but we must confess the Author of it to be the *Holy Ghost* alone, and the *Word* his Instrument.

Notwithstanding, where thou mayst use their help, neglect not the benefits of such outward testimonies. For, though *Faith* come by *Hearing*, yet let *Christians* be Spectators too, and learn as well to see *God* in his *works* as to *Believe* him in his *Scriptures*. Know, that he who made thine *Eyes* as well as thy *Soule*, exacts a tribute, no lesse from thy *Sense* then from thy *Reason*. These lower powers were made for his glory; and when they are imployed to viler ends, remember, that thou dost not more abuse thy *selfe*, then wrong thy *Maker*. Religion hath use even of these faculties: For, He (who doth nothing in vaine) that he might manifest the *Truth* of his glorious *Resurrection*, tooke order, that his *Disciples* should injoy the benefit.

benefit of a sensible assurance; and therefore, besides his *Word*, he left his *Sepulchre*, which is my second part.

τὸν τόπον, *The place.*

To describe the *Sepulchre* by our modern relations, might injure your attention. For I should shew you a *Tomb* (indeed) full of *state* and *Beauty*: but yet, 'tis scarce *The place where the Lord lay*; because Art hath gone beyond her Commission, and (almost) abolished Nature, instead of adorning it. So that, when I read the *Sepulchre* described with such magnificence; me thinks it stands like a *Grave Matron* in a loose *Attire*, who may win thereby more eyes Perhaps, but not more respect. How it is beautified with the purest *Marble*, hang'd round with burning *Tapers*, and the like, I purposely omit: choosing rather to insist upon those circumstances which the Text delivers. For we shall find more true state in that first simplicity; and perceive that we need not require more helps of Art, to make the *Grave* seeme Glorious.

'Twas made by *Joseph of Arimathea* (one who wanted neither *wealth* nor *honor*; for he is called by my Evangelist,

*A Rich man:* and by *S. Marke*, an honorable Counsellor) he caused it to be hewn out for his owne use. It seems, it should as well teach him to *die*, as receive him when he was *Deceased*. How our Saviour got possession, *S. John* hath told us (in the last verse of his 19. chapter.) *There laid they Iesus therefore, because of the Jewes preparation day, for the Passeover was nigh at hand.* It seems, had their Sabbath beene more remote, the Disciples had not here interred him: but it was so ordered by a higher hand, that as *Malice* had provided his *Death*, so *Conscience* should a *Sepulchre*. The Cross had put an end to all shame and disgrace, when he himselfe pronounced the Epilogue, *τετέλεσται*, *It is finished*: His Glory was now to enter, and (in despite of the powers of *Death*) his first honour must be the *Grave* it selfe. He must be buried like a *Prince*, although he die like a *Malefactor*. For so we read, his Funerall was attended by *Nobles*, *Nicodemus* a Ruler of the Jewes, *Ioseph* a Senator; his Corps inclosed and inwrapped in a costly composition, *Myrrh* to perfume, *Aloes* to preserve it, and then laid in a new *Tomb*, hewn out of a Rock, a *Monument* therefore the fuller of honour, because so durable.

Sure



Sure now (if ever) did this place deserve a Religious Worship, when these goodly Ceremonies were so lately performed: and yet, tis the voice of an *Angel*: *Come see only; but not adore it.* No, such superstition is of a later birth, and so far from his *Angles* patronage, that *Men* are scarce so bad as to defend it: For, *Bellarmino* speaks in this point, as *Bassianus* did when he had slaine his Brother *Geta*, *Intelligi mavult, quam audiri*: He is still willing that such *Reliques* should be worshipped, and yet it stands not with his Art plainly to say so; lest while he instructs his *friends*, he might Perhaps give advantage to his *Enemies*.

But how grosse the *Romish* practice is, let that of *Daneus* testifie of his owne Country-men (the Fountaine of *Monks*) who in their publik *Liturgies* did insert this Petition: *Sancte Sudari, ora pro nobis; Holy Napkin, pray for us.* If they did this Worship to the *Cloath* only, that bound our Saviours head, how (think you) would they have adored the *Sepulchre*? a substance sure fitter to make a *God* of, because of a more lasting Nature, and therefore would more resemble an *Eternity*?

nity? But perhaps they quarrel with mine Author: if so, they may consult their own *Breviaries*, where they shall find a solemn Prayer to the very same *Relique*, only in another respect; namely, *to the print of Christs Visage, which* (they say) *was set in the Napkin*: nay, and that Prayer penned by a *Pope* too, (*John* the 22.) with a promise of a 10000 daies pardon to all that repeated it. The *Booke* I saw, seemed *Ancient*, and the Rubricks were *Englishe*. I might remember you of many such *O-raisons*, from the testimony of their own *Authorities*, did I not think these vain superstitions, as unfit for your ears, as for your imitation.

That *Reliques* are to be honoured with a Divine Worship, the *Cardinall* denies in words, when yet indeed, he doth but sophisticate. For, throughout the passage of his whole discourse, he still intimates, that *The respect we give, must be Religious, and more then Civil*. VVhat's this, but to be learnedly sacrilegious? to rob God of his honour, and then to blind men with a fond distinction? For, if it be more then *Humane*, it must needs take part of that Worship, which he calls *Divine*; and so he takes what is due to the living God, that

that he may superstitiously adde respect to these dead Remembrances.

But the *Grave* must be honoured : For, so 'tis written (say the *Jesuits*) *Isay* 11.10. *There shall be a root of Jesse, to it shall the Gentiles seek,* and (as the *Vulgar* reads it) *His Sepulchre shall be glorious.* The word is, כְּנוּחַ from נָח *Quievit.* It signifies, a place of abode, wherein we delight, as well as rest : not a *Grave* then, properly, for there may be rest indeed. but yet not delight. The *Septuagint* agree with our Translation, and render it *Ανδραμον, Rest; Pagnin* and *Varablus, Requies;* whereupon the most sound Interpreters expound it, not of the *Grave*, but the *Church of Christ*, according to the *Psalms* 132. *There shall be my rest for ever : Here will I dwell, for I have a delight therein.* But grant, that the word may signifie a *Sepulchre*; must it then needs be *Worshipped* because it is called *Glorious*? A good *Apology* for *Idolaters* ! for ye know, it is also written, *There is one Glory of the Sunne, and another of the Moone,* 1 *Cor.* 15.

I conclude then of these superstitious *Votaries*, what in like case was falsely objected to the elder *Christians* by that

*Pagan in Minutius: Id clount, quod meretur: Their devotions are a direction to Justice, and shew, they deserve a Grave, that worship it.*

Nor may we approve of their ungrounded zeale, who are not content, that God hath made this life a pilgrimage, except they make it so too; as if this Angels words had beene as proper to these times, as to that of the Resurrection, *Come, see the place.* But a weake understanding may descry a difference, and perceive that the *Grave* hath now quite lost her former eloquence. Indeed, it once stood as a Book open, wherein it pleased Almighty God to impress the visible Characters of his Sons Resurrection, but now the chief leaves are perished. For (as I shewed you) this *Truth* was written in the Linen-cloaths; so that now it may almost be said of this testimony, as before of Christ himselfe, *Surrexit, non est hic: that's gone too, for it is not here.* VVhence *Gregorie Nyssen* hath confessed ingeniously, that he returned from the *Sepulchre*, the very same man he came, without any, either abatament or increase of *Faith*, ('tis in his Oration, *Of them that go to see Jerusalem.*) And (indeed) what needs so painfull, & so dangerous

dangerous an Expedition? For, Faith hath her eyes too, and (as the case now stands) The best way to see the *Sepulchre* is to believe the *Gospel*: a *Truth* able to supply what either *Art* hath altered, or *Malice* defaced. VVhat needs that place inflame devotion? his heart's of stone, that melts not to think upon the *Grave*; and he is worse then dull, who then frames not as many pious thoughts, as he here reads circumstances.

Christian, believest thou the Scriptures? I know thou belivest: *Come, see the place, where thy Lord was layd*. Consider, his dead Corps were there once inclosed; and then think, they were thy sinns that slew him. The nails had no power to pierce, nor the *Speare* to wound him, had not they beene sharpened by thy transgressions. 'Twas the *Stoicks* meditation upon an Earth-quake only: *Ingens mortalitatis solatium est, Terram quandoque videre mortalem*: Tis a strong comfort against the feare of mortality, to think, that the *Earth* it selfe may become mortall. But I shew you a more weighty incouragement: tis a small thing to have the *Earth* a Partner; behold, here he lay dead, who was *Lord* both of *Heaven* and *Earth*. Remember,



the *Grave* lay ordered in a Princely fashion; it was the first honour which ere the world did thy Saviour; it was to teach thee, that *Death* is the beginning of thy chiefest *Glory*; that thou mightest hence learne to neglect this Conqueror, and rather to imbrace thy captivity, then to feare it, For, it is thy advantage to *lose*: and thine onely way to triumph, is to be *overthrown*. Dost thou think it disgracefull, that this Place shewes thy *Saviour* was once mortall? or seemed he then overcome, when he here lay buried? my Text informs otherwise: He reigned even in the arms of *Death*, and was the *Lord*, though in his *Sepulchre*: which is my third part, *The Person enclosed*, & *Ku-e*, he was still the *Lord*.

What? *Dead*, and yet the *Lord* too! did his power out-live his life? or could he then rule others, when he had lost himselfe? If he yet lived, why did they then intombe him? if he was vanquished by the Powers of the *Grave*, how was he still the *Lord*? Why thus: Because his Corps was then personally conjoynd with his Divinity; for so inseperable was the hypostaticall union, that *Death* it selfe could not unloose it, She might perhaps have full power

power upon the Son of *Mary*, but not against the *Saviour* of the World: she might for a time destroy the *Man*, but not the *Mediator*. A Truth founded upon the first Principles of *Christianity*: for so our Creed runs: *I believe in the Son of God, who was crucified, dead and buried*. If it be true, a *God* was buried, then still was the *Corps* joyned to the divinity: otherwise, the *Sepulchre* had containd the *Man Jesus* perhaps, but not *Christ* the *Lord*. You know, to be dead and buried are attributes proper to the body only: and yet the *Christian Faith* hath taught us to say, *Deus mortuus, Deus Sepultus*: it was a *God* that died, and a *God* that was buried;

VVe must confess then, that these extremities could not violate the hypostaticall union; for it is by vertue of this conjunction, that we truly apply those things to the whole person of *Christ*; which indeed do properly belong but to one nature only. True, if he were not a man, how could he then here lye buried? And if he were not still the *Lord*, whence had he power to raise himselfe againe? yet so he testifies: *Destroy this Temple, and I will raise it up in three dayes, John 2. 19* were

he not a *Man*, he could not have here layn dead; were he not then the *Lord* too, he could not hereby have merited: for the person must needs be infinire, who was to give satisfaction for our boundlesse offencess.

Both *Churches* have subscribed to this *Conclusion*: For the *Greeke*, *Damasce*n in his third *Book* of the *Orthodox Faith*, at the 27. chapter: Εἰ καὶ τὸ θῆναι αὐτὸν ὡς ἀνθρώπου, ἀπὸ τοῦ Θεοῦ ἀχώριστος διαμένον ἀποσέσθαι, τῆς ψυχῆς καὶ τοῦ σώματος: *Although he died indeed, and his body was then divided from his soule; yet his Divinity remained still inseperable, both with his soule and his body.* S. *Austin* for the *Latine*, in his 14. chapter, *Contra Felicium*: *Sic in Sepulcro carnem suam moriendo non deseruit: Sicut in utero Virginis conuascendo formavit: As Christ made his flesh in the Virgins Womb, so he did not forsake it in the Sepulchre; he was there said to be born, and here to dye with it.*

But was his *Corps* still joyned with his *Divinity*? why then moved he not? why did he shew no signes of life? Is there more power in a *Soule* then in a *Diety*? Can that quicken a body, and cannot this inliven it? That he still lived, I deny not, for

for my text calls him *Lord*, whilst as yet his *Grave* inclos'd him. He lived *Vitam Personam*, (for that must be perpetuall) yet not *Vitam Naturam*: as *Biel* hath it upon the third of the Sentences the 21. *Distinct.* and no doubt, his *Divinity* was able to supply the life of Nature: For in him we live and move, and have our being, *Acts* 17. 18. Notwithstanding, where that doth personally reside, it doth not streight follow, that the actions of a *Naturall* life must needs be there. No, there is a great difference between a *Soule* and a *Deity*: the *Soule* is a necessary *Agent*, and in what body that is, there must be *Life*: the *Deity* is *Voluntary*, and works nothing but what it pleaseth. It might have given motion to the *Corps* of our *Saviour*; but it therefore would not, lest perhaps the *Disciples* might have imagined, that their Master had rather feigned a death, then suffered it. And therefore that admirable ejaculation (*My God my God, &c.*) is not so to be understood, as if our *Saviour* had then feared the loss of his *Divinity*: for it would thence follow, that the *God-head* then left him, when he was yet a live, because his complaint runs in the *Prater-tense*, *Thou hast forsaken me.* *S. Austin* is

far more orthodox in his 120. Epistle, at the 6. Chapter: *In eo derelinquitur deprecans, in quo non auditur*: He was therefore only forsaken, because he was not heard, when ( in the anguish of his Soule ) he poured out that sad Petition: *Father if it be possible, let this Cup passe from mee*, *Matth. cap. 26. verse 39.* Or (as the Master of the Sentences hath closed that Text) *Seperavit se foris Divinitas, ut non adesset ad Defensionem; sed non intus defuit ad Unionem*: ( 'tis in his 36. and 21. Distinct. ) The Divinity was ever a Companion to the Manhood, but not always an Helper; it never ceased to be with our Saviour, it did to aid him. The Sun (you know) may be present, although it shines not: So might the Divine Nature be personally here united, yet no effects seen of so great a Majesty.

'Tis true then, God hath forsaken him so farre, as to suffer his Body to bee torne from his Soule; yet not his Manhood from his Divinity. I must therefore alter that voice of Pilate, *Behold the man*; ἰδοὺ ὁ Κύριος, behold him, who (in despite of the Grave) did still remaine both God and Man! wonder  
and



and joy together: For our Saviour lived when he was dead, and Behold he li-  
veth for evermore, Amen:

Daughters of *Jerusalem* VVorship;  
instead of *Weeping*; for the Sepulchre  
is as yet a Throne, and not a Corps  
only, but the Lord, he, is in it. And  
let us begin to tremble at the might of  
our Redeemer, to think how unresist-  
able is his power in Heaven, whose glor-  
ious title the *grave* it selfe could not  
abolish; because he was the Lord, strong  
and mighty, even the Lord mighty in bat-  
tle. At thy name, O *Jesus*, shall  
every knee hence bow, both of things in  
Heaven, and things in Earth, and  
things under the Earth; and let all tongues  
confess, that thou (O *Christ*) wert still  
the Lord, unto the Glory of God the  
Father. Come, worship, and fall downe  
before this Lord our Saviour: Let our  
hearts be filled with gladnesse, and our  
tongues with that victorious noyse: O  
Death, where is thy sting? O Grave where  
is thy victory?

*Pharaoh* could insult, while he was yet in  
the Court of *Egypt*, and *Nebuchadnezzar*  
boast himselfe within the compass of his

own Palaces; but let the Sea shut her mouth upon the false *Egyptian*: let *Babel's King* be gathered to his *Fathers* and their glory become as the *morning-Dew*, both their thoughts and their honours are Perished. That then Christ should leave his own heavenly mansion, that *Death* should seize upon him, the *Grave* inclose him, and yet he still retain the honour of his former Majesty: this shews, he was *ὁ Κόμης*, *King of Kings*, and *Lord of Lords*: because he there remained both *Lord* and *King*, where all *Princes* lay downe their *Scepters*, and all *Lords* their *dominion*. The *Grave* perceived their *Power* and soon resigned her *Name* and *Him*; for instead of *Τάφος*, a *Sepulchre*, it is here called *ῥήμας*, a *Place*; and retaining nothing of *Christ* except the memory of his absence only, *ὁ Κόμης*, *The Lord did lie there*: which is my last part.

Our discourses of Christ are then most proper, when they imitate his person; when they treat together, as well of his *Manhood* as of his *Divinity*: For, the *Divine Nature* without that other, is like the *Law* without the *Gospel*, more full of power than comfort, and seems rather to terrifie, then encourage us.

You have heard of his *Godhead*. *Κυ'ει* *Θ*;  
*He was still the Lord*. It followes, *ἔκκειτο*, *He*  
*did lie here*. He was then contained in  
som certain place: and that shews his  
*Manhood*. Indeed, what was spoken of  
*Crassus*, *Factus est morti suae superstes*, is  
much more true of *Christ's* Humane na-  
ture: It hath survived his *Death*; and  
is now become as free from *mortality*, as  
before from *sinne*; yet still it retaines the  
truth of it's native properties; and con-  
tents it felse with the circuit of one place:  
*ἔκειτο*, *it did lie there*; but now tis gon;  
it was once in the *Grave*, and it is now in  
*Heaven*. The iniquity of these last times  
bath made this *Truth* become questiona-  
ble; so that it doth now as well concern  
us to *Proove*, as to *Believe* it. I am in-  
gag'd to undergoe this burthen my *Text*  
hath now imposed, and anon will rase  
it.

When *God* fore-saw that *Man* would  
rebel, and, by an affectation of Know-  
ledg, would forfeit his integrity; it  
pleased him (in his eternall Councel) that  
the same Nature which caused our *Fall*,  
should worke our *Restoration*; that, as  
we lost our selves by presuming of *Men*  
to becom as *Gods*; so the meanes of our  
recovery

recovery should be this alone, God himselfe must become *Man*. Hence the *Word* took flesh, and Christ was made in all things like to his brethren, *Heb. 2. 17.* He was made a *Man*: He was confined therefore within the compass of our own limits, and, as *Experience* hath taught us, that we cannot be here, and yet possessors of another place: So the *Scripture* doth direct us to judge of Him; for the *Text* is evident: *He was made in all things like unto us, sinne only excepted*: and therefore to ascribe Ubiquity to the body of *Christ*, what is it, but to cancell *Gods* own *Decree*? For he had then delivered us perhaps; yet not by a *Man*, not by one that's like unto our selves.

*Christ's* owne mouth hath disclaimed this Fancy: *Lazarus is dead, and I am glad for your sakes, that I was not there,* *John 11. 14.* He was not (you see) at the same instant both beyond *Jordan*, and yet in *Bethany*. But that was spoken in his exinanition only, while he as yet went in the forme of a *Servant*. Behold him therefore upon mount *Tabor*, when (accompanied with *Moses* and *Elias*) his body became: so gloriously transfigured.

red ; and yet, *Peter* is so far from conceiving Ubiquity, that (you know) he counsels to inclose him in a Tabernacle. If that *Apostle* knew not what he said, then here this Angel spake. (and 'tis of *Christ* too, when he now was in glory) *He is not here, for he is risen, as he said* ; and in my Text *Exo 10*, *He did lie here*, but now he is risen. Mark ; his words are, *Come and see* : he makes their eyes the Judges of their Masters presence ; and so concludes, where *Christ's* body is not visible, it is not present. Indeed, their sight may sometimes be holden perhaps, that they cannot know him ; notwithstanding, either this *Angels* prooffe is frivolous ; or els, where his body is, it must needs be visible. In this point that of doubting *Thomas*, becomes most Christian : *Except I see, I will not believe* : I see no body present, and I believe it not.

And yet there are, who thinke to doe *Christ* honour, by being injurious ; as if the only way to increase his *Glory*, were, to destroy his *Manhood*. They maintaine, 'tis every where, and attribute that which nature is not able to beare :  
they



they clap their hands at his *Universal* presence, and call it, *Christ's Majesty*. *Speciose quidem errant*: indeed at first sight it seems a goodly Error, and being cloathed in so glorious a title, it may be thought impiety to question it; for is it not *Treason* to oppose a *Majesty*? *Romani, ubi solitudinem faciunt, pacem appellant*, saith he in *Tacitus*: where the Romans make a desolation, they call it a *Peace*. And (upon just inquiry) we shall find our selves no lesse abused by this appellation. [*To be every where*] this they call the *Majesty* of *Christ's* Human Nature; when, indeed, 'tis no whit better, then its *destruction*. For, to *devest* an *Essence* of its proper attributes, is to *dissolve* it; and so he that leaves a man no Place leaves him no *Body*.

Tell me: Is *silver* of no value, except it be changed into *Gold*? Is the *Manhood* of *Christ* despiseable, except it be made *Infinite*, and so transformed into a *Deity*? He that will needs add *Reason* to a *Beast*, instead of a *Panegyrique*, frames a *Metamorphosis*; for, while he thinks to commend, he does quite change his nature: so, he that ascribes *Ubiquity* to a perfect man, is more injurious then bountifull, because

because he subverts his essence; and, while he hopes to do him honour, hee makes himselfe no lesse then guilty of his overthrow. Seems not our Saviour glorious enough, except he become *All God*? To please these men, must he needs lose his *Manhood*? *Tanti non est, ut placeat vobis, perire.*

Nor do we so strictly confine *Christ* to *Heaven*, as if the *Earth* might not (in some sort) partake of his *Humanity*. He did and he doth lie here; but yet in a different manner. If you respect a corporall position, my *Text* is most infallible; the *Grave* is a place where the *Lord* did lie. But, if you admit of other Exceptions, *Christ's Manhood* hath an universall presence; 'tis every where, as well by a *Virtuall* co-operation with his *Deity*, as by an *Hipostaticall* union. His *Humane nature* makes one person with his *Godhead*: as therefore this is truly every where, because it is infinite; so may That be said to be, because 'tis no where severed from that nature, which is in it selfe infinite.

Againe, *Christ* works every where; for *All* power was given to him in the 18<sup>th</sup> verse of this chapter: *'Twas given* (saith the

the *Text* ) and therefore to his *Manhood*. Yet is this one Government exercised by both his natures: and he rules every where, as *God* by his essentiall presence; as *Man*, by the co-operation with that which is essentially present. Hence are his actions mixt and the *Scepter* of his *Regency* no less pleasing then powerfull: there is Pity and strength together, that we might in every place as well Love him in his *Manhood*, as Feare him in his *Divinity*.

But, if you respect his corporall presence, it is not here: *Christ* is so like us, that he cannot so be with us. And (in this regard) I know not whether his presence be more full of *Glory*, or such absence of *Consolation*: For, what? is the *God* of *Heaven* so very a *Man*? what? confined to some one place? flesh of our flesh, and bone of our bone? take courage then (thou wounded *Soule*) approach with boldnesse; for this thy *Brother* is become thy *Judge*, and he sits to heare thee who hath born thy griefs, and pittied thy infirmities. It is expedient for thee that He is not here, he is gon to prepare a place for thee. Cease to seek thy *Saviour* carnally; begin to imitate him, and thinke it not enough to *Die*, except thou Rise againe.

*We are buried with Christ in baptisme,* (saith *S. Paul*, *Rom. 6. 4.*) See! the Font's a *Sepulchre*, and we are no sooner *Borne*, then *Buried*: but we must now *Rise* to newness of life; 'tis enough, that *we did lie there*, our future time must be a *Resurrection*.

Thus have I led you into *Joseph's Garden*, where (instead of common delights) you have seene a *Conquest*; our *Enemie*, the *Grave*, made empty, and thereby forced to confesse an overthrow. The *Resurrection* hath now seised upon it, and (like a mighty Conqueror) shews his *Vassall* in signe of *Triumph*. The *Victory* must needs lose much honour when an unskilfull *Tongue* supplies an *Angels* place. What's therefore wanting in *Speech*, I'll strive to supply in prayer: *Believe*, and (so) *See the place*. And (thou O God of Comfort) do unto thy people, as thou didst unto these women returning to the *Sepulchre*, *Fill their hearts with great joy*.

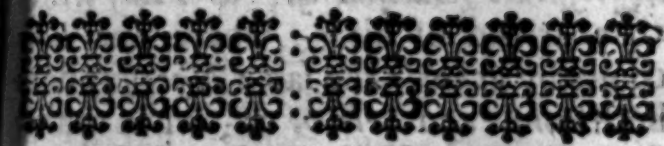
To God &c.

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Δόξα τῷ Θεῷ.







# A FUNERALL SERMON

The Text.

I. CORINTH: 15. 29.

*If the Dead rise not at all, why are they  
then baptized for the Dead?*



Ne good meanes to arme  
us against the feare of  
*Death*, is, daily to think  
that we must needs die.  
For, *Necessity* is the Mi-  
stres of *Patience*, and  
by often meditations tea-  
cheth us to account those things *Easie*,  
which we once held *insufferable*. In illis  
*qua morbo finiuntur, magnum ex ipsa*  
*Necessitate*

*Necessitate solatium est*, (as *Pliny* writes to a friend of his) : where our *Loss* comes by *sickness*, the same *Necessity* doth both wound and relieve us ; when neither strength can resist the stroke of death, nor Art avoid it, 'twere madness to be too solicitous in preventing it, folly to fear it.

Yet were our hopes built only upon this foundation, we should be like other men ; *Confidently miserable* : *Seneca* might then contend with *S. Paule*, and a *Philosopher* perhaps grow more resolute then a *Christian*. But our consolation is far more surely founded ; besides these *Sands*, it hath a *Rock* too ; besides the certainty of death, the infallibility of a Resurrection. Thou errest, *Stoick*, (*Natural. Quæst. lib. 6 cap. 1.*) *Non majus est mortalitatis solatium, quam ipsa mortalitas* ; yes, *majus solatium immortalitas* : 'tis indeed, a strong encouragment against mortality, to think that we must needs die ; but yet 'tis a far greater, that we should live again : that may cause us to neglect the stroke of *Death* ; but this to imbrace it.

So comfortable (and therefore fit for this occasion) is this Article of our Beliefe, *That we must rise againe*. For, what

what discourse yeilds more content in a painfull seeds-time, then to talke of an Harvest? what more cumfort at a Funerall, then to treat of the *Resurrection*? By the vertue of this faith, we triumph, though sure to be overcome: this fills our hearts with gladness, and our tongues with that victorious noise: *O Death, where is thy sting? O Grave, where is thy victory?* Thus these happy Captives deride their Conqueror; for his bonds are their enlargement; and their only way to obtaine a Crown, is by this great Captivitie. Did this Text then but intimate a Resurrection only, *S. Austin's* Judgment would approve my choice: *Curatio Funeris vivorum solatium* ('tis in his *1 de Civ. Dei, cap. 12.*) The dead are to have the last part in their own *Funerals*; for they are then only best performed, when the living are most comforted: yet (that I may not be thought singular) this Scripture is more apposite: Here is comfort for the *Living*, and honour for the *Dead* too, here is (as you shall anon perceive) as well a Funerall Sermon, as a Resurrection: *If the Dead rise not at all,* ἢ καὶ βαπτίζονται ὑπὲρ τῶν ζώντων;

A Text (I confesse) full of difficulties: the H. Fathers agree not in their Commentaries; and our modern Interpreters do more violently dissent. Their *Opinions* are (for the most part) *Orthodox*; and yet so variable, that you would wonder to heare so good an *Harmony*, and yet so little *Concord*; to find them almost all agreeable to the analogy of *Faith*, and yet scarce one subscribe to an other. I might acquaint you with the tenor of these severall varieties, did I not think the repetition of them would be as tedious, as the search troublesome. Besids, an exact *Narration* would be more *injurious*, then *profitable*; for, I should thereby wrong your expectations, and instead of a *Sermon* present you with a *Commentary*.

Yet pardon the discourse which disdain suggests: who would not be impatient to see a *Text* abused, & forced to speak what the *Author* himselfe knew not? The *Je-suits* out of this place conclude a *Purgatory*; so the more ancient of the *Schools*, and after them *Bellarmino* (in his 1. lib. de *Purgatorio*, cap. 4.) understands the word βαπτισμα, de *Baptismo lachrymarum & penitentiae*, of Baptisme of Tears and Affliction; and so brings in mine *Apostle* discoursing

discourſing like himſelfe : *If the dead riſe not at a//*, why do men faſt and pray ? why do they mourne and afflict themſelves for the deliverance of the *Faithfull* deceased, whome they deſire to ſet free from the paines of *Purgatory* ? Good wits, you ſee that can extract *Fier* out of *water*, thoſe Flames out of this word *Βαπτίζονται*. Surely, theſe men think the world bound to be cheated by their *Sophiſmes* ; elſe they would never hope to perſwade us, that the Sea burns. But the *Gospel* it ſelfe gives countenance to this *Expoſition* : *Mat : 20. 22. Can you drinke of the Cup that I ſhall drinke of ?* καὶ τὸ βάπτισμα, ὃ ἐγὼ βάπτίζομαι, βάπτισάναι ; and *Luke 20. 50. Βάπτισμα ὃ ἔχω βάπτισάναι*, ſaith our *Saviour*, and what is thereby meant, but *Affliction* ?

But their own *Eſtius* (on the *Text*) derides the *Argument*; and 'tis plain by him, ſuch *Italian* tricks are not allowed at *Doway*. For ſuppoſe we grant this, it confirms not their *Commentary* : for, That afflicting *Baptiſme* was neceſſary and impoſed by others ; theirs voluntary, and undertaken by themſelves. Had mine *Apoſtle* intended their ſence, he ſhould not then have ſaid, *Why are they baptized by*  
hers ?



others? but, *why do they baptize themselves?* Besides, 'tis plaine, our Saviour by that phrase of Speech understands his *Death*: they then should die themselves to redeeme their Brethren. But, no doubt, the Cardinall would rather have renounced their Purgatory, then suffer his Robes to be washed in such a Baptisme.

Again, admit their interpretations, and the *Corinthians* might as easily have satisfied mine *Apostol's* Argument, as we may *Bellarmines*. For, suppose his Readers Papists, and S. *Paul* inditing like a Jesuit: *If the dead rise not, why baptize ye?* that is, why are ye afflicted? why do ye pray for the dead? your actions therefore shall be your Judges, your own deeds confirm a Resurrection. What *Corinthian* (though he never saw *Athens*) would not deride the weakness of his fond opposition? they might soone reply, *It concludes not*: for we pray not for the body; but that his soule may be freed from *Purgatory*. We are indeed baptized for the dead; but 'tis the *Soule* only; our devotions imply no Resurrection. VVe reject then the metaphorical acception of this word *Βαπτισμός*, and accuse that gloss, as well of weakness as of falsehood.

Nor dare I joyne my selfe to their opinion, who conceit that this Scripture aims at the Sacrament of Baptism, and therefore do thus interpret it. *Why are they then baptized for the dead?* that is, why are they baptized into the Faith of the Resurrection of the dead? For, that were to bring in a Maxime to confirm it selfe, and to use that for a prooffe which is indeed the Question. Neither is it probable my Apostle would have argued in the third person, but in the first: *τίς βαπτίζεται;* *Why are we baptized?* For, Ananias had made him partaker of this Baptisme, *Act. 9. 18.* Besides, it weaken's mine Apostle's argument; for the answer would then be obvious: *Why are they baptized for the dead?* yes, for their souls sake, though their bodies should eternally perish.

To omit *Tertullian's Vicarium Baptisma* used by the *Marcionites* (as he tels us *lib. de Resurrect. Carnis.*) there is yet a third more naturall acception of the word *βαπτίζονται*, most usuall among the ancient *Greeks*, and not altogether infrequent among the Pen-men of the *Holy Ghost*; it signifies to wash, and purifie by washing. To omit others; in this sense *S. Marke* useth it, *cap. 7. vers. 4.* The *Jewes*, when  
F they

they come from market, ἐὰν μὴ βαπτίσω-  
ται, ἢ ἐξέλιξται. And in the same place they  
observe βαπτισμὸς ποτηρίων, for the vulgar  
washing of *Cups*. And mine *Apostle*  
(*Heb. 9. 10.*) speaking of the *Jews*: Their  
Sacrifices stood in *Meats* and *Drinks*  
and διαφόροις βαπτισμοῖς, divers washings.  
According to wch. acception of the word,  
this Scripture (as I take it) is to be inter-  
preted. If the *dead* rise not at all, to what  
end are your *Funerall solemnities*? Do  
men give respect where there is no hope?  
If the *Corps* shall for ever perish, to what  
end do you wash them? weak *Corin-  
thians*! is there more faith in your Ceri-  
monies, then in your selves? Do you *Ass,*  
and yet not Believe a *Resurrection*? *Pagans*  
indeed, in the performance of the last  
Rites, may be transported with by-  
respects, and affect nothing, but to give  
life to their owne glory by the death of  
others: but this stands not with the sim-  
plicity of your *Christian* profession; your  
*Cerimonies* must serve as handmaids to  
your *Faith*: they must both teach others,  
and confirme your *Faith* too. Or downe  
then with these *Funerall solemnities*, or  
else confess a *Resurrection*. Thus he, who  
took occasion to preach *Christ* from the  
Inscription

Inscription of an Alter in *Athens*, knew as well how to prove that our bodies shall rise againe, by a Ceremony in *Corinth*.

An Interpretation, both agreeable with the *structure* of the *Text*, and very consonant with the *History* of those elder Times. For the *Text*, you may either (with *Beza*) take the word [*Βαπτίζονται*] in the *middle voyce*, and so render it, *Cur Ablutione utuntur?* or else take the word *Passively*, and then (by a *Hebraism*) understand in the *Verb Substantive* of the same signification, *Cur baptizantur* *Baptismate* (*super mortuos?* why are they then washed with the washing men use over the dead? Or, lastly, with *Paras* and others, who come nearer our English Translation, and render the *Præposition* *ἐν* by *Pro*, *Why are they then baptized for dead?* that is, why do men wash their *Corps*? and so leave out the particle [*the*] which our Translations have added, I know not for what reason. Only *Bellarmino* in the place I formerly alledged, (disputing against *S. Chrysostome*) seems to overthrow this very construction: *Inauditum est* (saith the Cardinall) *ut sub nomine mortuorum intelligantur Corpora mortua, quum in Græco sit νεκροί, εἰ ὁ λαὸς νεκροί, in genere masculino?*

masculino; & Corpora sunt Nutrius generis, σώματα. A Criticisme (Jesuit) unworthy of thy learning. What? is it so unusuall that the word νεκρός should signifie a Corps only? Is not that acception most frequent among the Classique Writers? I'll note but one; Xenophon, in the 7. of his *Pæd.* about the middle: where discoursing of *Abraham's* death: λέγει αὐτῇ ἡ ψυχὴ ἀνελομένη τὸ νεκρόν. She took away his Corps: in the masculine Gender, τὸ νεκρόν. And in the same Booke, νεκρὸς τὸ Ἀβραάμ. I might instance in the language of the *Holy Ghost*, out of this very Chapter at the sixteenth verse: εἰ γὰρ νεκροὶ ἐκ ἐσθίωνται. Νεκροὶ there signifies the very corps: for how can the soul be said to arise? *Caduce rei est Resurrectio*, as *Tertullian* hath it in his book *de Resurrectione Carnis*.

And for the practise of those former Ages, what Ceremony more obvious, then to wash their dead? not one Nation only, but the World received it. *Ennius* intimates it among the Latines: you may see it in his fragments restored to him out of divers Grammarians:

*Tarquinius corpus bona femina lavit & unxit.*

And *Virgil* hath it of *Misennus* the Trojan, *Æneid.* 6.

*Corpusque*



*Corpusque lavant frigentis, & unguunt.*  
 Amongst the *Greeks*, *Homer* in the 18. of  
 his *Iliads*, describing the piety of the  
*Myrmidons* to dead *Patroclus* :

Καὶ τότε δὴ λουσαν τε καὶ ἤλειψαν λίπ' ἐλαίῳ.

Nay, this Ceremony (at length) became  
*Christian*: the Church saw it harmless,  
 and imbraced it. For so we read done to  
*Tabitha*: *Act. 9. 37. They washed her and*  
*laid her in an upper Chamber.* Nor was it  
 peculiar to the men of *Joppa* onely: you  
 may finde this custome (like the Church  
 her selfe) spacious, practised both in the  
*East* and *Western* Congregations. *Tertul-*  
*lian* intimates it, *Apolog. contra Gentes*  
*cap. 42.* and *Epiphanius* in his *Oration de*  
*Sepultura Christi*, about the middle of it,  
 and many others: it is not then probable  
 that they whom my Apostle here deales  
 with, were strangers to this custome: or  
 that *Corinth* only had not received what  
 both *Greece* and the *World* acknowledged.  
 My Text then containes what I first in-  
 timated, matter of Ceremony, and Faith  
 too: washing of the Dead, and a Resur-  
 rection. The Interrogation must be resol-  
 ved into an Argument: *You wash the*  
*Dead: Ergo, they shall rise againe, Argu-*  
*mentum a Fundamento:* for, to be respec-

ctive where there is no hopes, were but a pious vanity. The parts are two : 1. The Ceremony it selfe : *Baptizing* or *Washing* the *Dead*. 2- The Use : It serves to confirm *Faith*, proves a *Resurrection* ; Ergo, *Resurgent mortui*.

I have been so long in laying a foundation, that I fear, the height of the walls will scarce prove answerable : yet pardon it ; I desire my building should rather prove firme then statly. The Division hath inverted the *Text*, first then of the last words *τις βαπτίζονται* ; *Why* are they then baptized ?

The *Corinthians* wash their dead, and are blameless, for my *Apostle* reprehends it not ; and he knew not how to be silent at obliquities : It seems, though we may not too much sorrow, yet we may care for the *Dead*. Indeed, *Tears* and *Lamentations* are opposite to *Hope* ; but a *Ceremonious Respect* doth both manifest, and increase it. When *Mary Magdalen* came to visit the *Sepulchre* of our *Saviour*, we shall find her both *Respective* and *Sorrowfull* : her *Hands* were full of sweet *Oyntments*, her *Eyes* of *Tears* : both (at that time) very impertinent ; for the *Body* which she then sought, was already glorified

fied. Yet the *Angel* censures her Teares only: *Woman, why weepest thou?* indeed, those odours testifie thy hope; and shew, that (though thou erre in the time, yet) thou believest one day he shall rise againe. Only, why dost thou *Weep*? That passion becomes not a *Disciple*: thine eyes argue more *incredulity*, then thine hands doe *faith*. But, for the respect she shewed, 'twas so far from deserving reproofe, that the like of it did once find great Commendations, *Matth. 26. 12. &c.* The Disciples murmur whilst the *Woman* poured rich oyntment on our *Saviours* head, and accuse *Mary* of wastfulnesse: But their *Master* was of an other Opinion: *She hath* (saith Christ) *wrought a good worke on me, she did it to bury me*: nay, further; her care of my *Funerall* hath raised her a *Monument*: For, I say unto you, *wheresoever this Gospel shall be preached throughout the World, this that she hath done shall be told for a memoriall of her.*

If the *Anointing* of the *Dead* be commendable, *washing* sure cannot be condemned: a *Cerimony* altogether harmless; and whether it can be cause of waste, or no, let *Judas* himselfe be Judg.

I speak not thus, as if this practise of *Corinth* should therefore bind all future succession, because it seems approvable. No, *Cerimonies* (are like *Lawes*) fittest commonly for the *Times* and *places* they are made in. Let *Corinth*, and the Christian World sometime wash their Dead; yet 'tis no impiety in us to leave it: for the same *Faith* is not alwaies clothed with the same *Cerimonies*. To use *Spices* or *perfumed Coffins*, are as good testimonies of our *Hope*, as water was of theirs; and were my *Apostle* writing to us, they might all afford Argument to prove a *Resurrection*. Rome then (for ought I know) may still wash their Dead; for so *Bellarmino* sayes she doth, in the last Chapter of his second Booke *de Purgatorio*. Let her renounce her superstitious consequences, I condemne not the bare *Cerimony*: for I alwaies thinke of such indifferences, what Saint *Austin* did of *Perfumes*: *Quum adsint non respicio; quum absint non requiro*: 'tis in the 10. of his *Confessions*.

But were not my *Corinthians* too sparing in their *Cerimonies*? Did they well, to expresse their care of the Dead  
by

by a little water only? Yes: for Christianity hath taught us, not so much to consider the *Deed* it selfe, as the *Minde* of him that doth it. *Mites*, (in our *Master's* judgment) may outweigh large summes: and (no doubt) the *Disciples* expressed as much *Hope* in washing *Tabitha*, as the *Patriarchs* in embalming *Jacob*. For it is as true of *Faith* as *Nature*; *Paucis contenta est*, It can live without state. Indeed, it must still be doing, but (for the most part) her workes are rather *Good* then *sumptuous*. Why then should *Washing* the *Dead* be condemned as a custome too mean and triviall, seeing, To give a *Cup of cold water to the Living*, is so far from losing *Commendations*, that it gains a *Reward*.

But, me thinks, 'tis not enough to vindicate, except I commend this custome, and shew, it deserves not your approbation only, but (in some sort too) your Imitation. For (as we may perceive in *Moses* Law) there were *Cerimonies* which in themselves were fading, yet they do still yield us a perpetual *Morall*: So may this *Baptism* in it self safely be laid aside, and yet it affords



a Truth, that we may teach for ever. VVe may now sow our ground with two kindes of Seeds; but it were impiety in us, to plant our souls with two sorts of Religions: so, though this *Corinthian* custome injoynes us not this day to apply meet water to the Dead; yet we may hereby learne, That it is not consonant to the purity of our Elder Church to be profuse in Funeralls: For, to what end is this sad prodigality? Is it to manifest thy noble disposition? But that is fitter to be shewn at a Tilting, then at a Funerall. Is it to give a token of thy sorrow and passion? But know this too, it is a Solacisme to mourn in pomp. Perhaps thou dost affect the peoples voyce, and desirest that they should speak of thee, as the Jews did of our Saviour when he came to raise Lazarus: Behold (say they) how he loved him! But remember, that 'tis there written too: *Jesus wept.* 'Twas not a profuse expence, but a passionate carriage that raised that opinion. Art thou then truly sorrowfull? Feare it not; thine outward gestures will interpret thy thoughts: and if thou desirest only to counterfeite a grief, it is a more thifty hypocrisie to feign a few Tears, then to cloath so many mourners.

Nor

Nor dare I condemn all cost in these Solemnities, (especially if it be husbanded by *worth* and *discretion*) : For, no doubt, we are to put a difference between one Corps and another, although they are in themselves equally insensible. A field may be purchased to bury *Sarah* in, when wee do not somuch as read of *Agars* Funerall. In this case, *Ulpian's* Counsel may serve for good directions : Expences must here be made, *Secundum Dignitatem & Facultates defuncti*. And the Law did well to joyne them : for as it is unfit that *Demetrius* a *Craftsman* (though he prove *Rich*) should be buried as a *Senator* : So is it not seemly, that *Joseph* a *Senator* (if he consume his substance) should be buried as a *Craftsman*. But where *Wealth* and *Honour* both meet in the same *Testator*, if the Heire be too sparing, tis a shame; nay, 'tis injustice, and a meer usurpation upon the *Goods* of the *Dead*. And therefore the Law takes ordor, that in case the Heir be negligent, if either friend or stranger shall interre the *Dead*, according to his place and substance, he may recover the expence from the Inheritance, *Actione Funeraria*. And the Reason is ingenuous : *Qui propter Funus aliquid impendit, cum defuncto*

*defuncto contrahere videtur.* ( *Leg. 1. F. eodem.* ) See ! in favour of a *Funerall*, the presumption of the *Law* gives a dead man life, makes him capable of a Contract, and binds his Heir over, in despite of silence. He, that shall read with what artificiall care *Jacob* was imbalmed in *Egypt*, and with what princely attendance interred in *Canaan*, must either condemn wise *Joseph* of a needless folly; or else confess, that a sumptuous *Funerall* may be seem a *Patriarch*. Who is there that condemns *Nicodemus* for that costly composition he inwrapped our *Saviour* in? Suppose he did not, as yet, account him a God; yet he well knew, those solemn obsequies might become a *Prophet*. This *Water* then may be turned into *Balme*, or perhaps some other substance, when *Princes* are to be washed, when *Patriarchs* or *Prophets* shall expect a *Sepulchre*. Lesse state may be seem a common *Corinthian*; and all may hence learne something: Let this ancient simplicity teach all to avoid ostentation in *Funeralls*; for that absurdity is too extreamly grosse, when grieve it selfe becomes vaine-glories.

If the elder Christians were so carefull to

Wash

*wash* the *Corps* of the *Dead*; tis probable, they were no less solicitous to keep faire their *Reputations*. You know our *good Names* are apt to soyle as well as our *Bodies*; and oftentimes though we our selves walke in the cleaneſt wayes, yet our Neighbours hand may caſt filth on us. Let the heart of *Mephibosheth* be moſt loyall to his Prince, yet by the malice of *Ziba's* falſe ſuggeſtions, *David* may (though a Juſt King) account him treacherous, and perhaps conſiſcate his goods too. What act more eminently charitable, then to *wash* the *dead* from ſuch foul imputations? For, a *Good Name* is the *dead mans* life; and ſo he (in ſome ſort) prevents a murder, who in this caſe withſtands detraction. If a viperous tongue doth palpably caſt aſperſions upon the memory of the *Dead*, we muſt βαπτίſμῳ τῶν νεκρῶν, *Wash* them in our meetings, in our *Aſſemblies*. The Pulpit it ſelfe is no unfit *Font* for ſuch *Baptiſm*. Theſe *Sermons* muſt *wash* the *Dead*, and not ſuffer an ill opinion to ſtaine good deſerts: imitating herein the example of *God* himſelfe, who makes Righteouſneſs as clear as the *Light*, and juſt dealing as the noon-day.

Not that I approve their officious eloquence, who upon these occasions are equally ready to commend all alike; Who make the height of thire owne *wits* the Rule of their *Discourse*; and so speak not what they can prove, but what ere they can invent. These affect to make all dead men seeme vertuous; and think themselves most artificially charitable, if they can make a *Dives* to be taken for an *Abraham*. But such lavish *Orators* mistake this *Cerimony*, and paint the *Dead* instead of *Washing*. Indeed, the Rule is, *Majus ab exequiis nomen*: the next way to be famous, is to die; for then all envy ceaseth, and if a man be deserving, his very enemies will judge impartially. But where that *Passion* ends, shall there *Forgery* begin? Because I heard an Enemy content to speake the Truth, shall I take liberty to feigne and invent a Lye? no, that of *Salomons* would deter me: *He that justifieth the wicked, and condemneth the Righteous, both these are an abomination to the Lord*. But if such *Funerallists* will needs be declaiming, they may go on; who can forbid a man to do with his owne what he pleaseth? *Qui autem mendacium loquitur, de suo loquitur*, saith S. *Austin* in his 6. *Epi*



I have done with the *Cerimonies*. The Use follows: it serves to confirme *Faith*, to prove a Resurrection: Therefore *the Dead shall rise againe*. For if the Dead rise not, why then is their *Washing* of the Dead?

The practise of Cerimonies (were the true use unknown) is like a dumb shew without an Interpreter; which may perhaps cause laughter or astonishment, but yield little benefit to the spectators. Did not *Zipporah* wonder at the Sacrament of Circumcision, and call *Moses* (that meeke man) a *Bloudy Husband*? It seems she knew not, that this signe was the seale of the Covenant, and to teach her Son in his ripe years, that he should not walke after the Lusts of the *Gentiles*, but according to the Faith of his Father *Abraham*. What made *Judea* so ridiculous to other Nations, but her religious observance of many outward *Rites*, which such strangers understood not? Durst *Juvenals* wit have been so prophane, as (*Sat. 14.*) to stile the Sabbath Day, *Lux ignava*, a day of sloath, had he either known the majesty of the *Author*, or that it selfe was a representation of that *Eternall Rest*, whereof his fellow-Poets had seen a shadow?

And

And againe : *Nec distare putant humana carne Suillam.*  
 He smiles to see the *Jews* abhor Swines  
 flesh. But know ( *Satyrist* ) that very Na-  
 tion was a Sacrament, all gestures and  
 Emblems ; and what she practiz'd on the  
*Body*, was to teach us to do the like on the  
*Soul*. The *Jews* abstain'd from so foule a  
 Creature, that the *Gentiles* might learne  
 purity, that their meats might be the *Hie-*  
*roglyphiques* of our conversation ; for as  
 the *Law* runs ; No polluted person may ap-  
 proach the Sanctuary : So the Gospel ; No  
 unclean thing shall enter into the Kingdome  
 of Heaven. You see then, it's the morall  
 commends a Ceremony ; and that in these  
 figurative gestures, the act it selfe is not  
 so considerable, as the end of it.

What these Ancients did imply, by  
*Washing the Dead*, Calvin intimateth up-  
 on the 9. of the *Acts*, vers. 37. *Ut in*  
*morte ipsa visibilis aliqua Resurrectionis*  
*imago piorum animos in bonam spem erige-*  
*ret.* For, they did undoubtedly hope,  
 that that very body should hereafter ap-  
 peare as unblameable before the Tribu-  
 nall of *Iesus Christ*, as after *Washing*  
 it seem'd cleane, and spotlesse before the  
 eyes of men. *Nam quia mors speciem*  
*interitus*

*interitus habet* (saith that judicious *Interpreter*) *ne Resurrectionis fidem extingueret, species contrarias opponi utile fuit, quæ Vitam in Morte representarent.* When Death seemed to threaten a perpetuall Destruction, it behoved them by such Cerimonies to meditate upon their Eternity; that in the midst of the Trophees of Death, they might also appeare Conquerors by Faith in the Resurrection.

Thus did their Beliefe obscure mortality, and in the midst of their Obsequies they kept a solemne Triumph. Tell me (saith Saint *Austin, de Civ. Dei. 1.*) why was *Toby* registred for burying the Dead? Why the Woman for anointing, *Ioseph* for embalming our Saviour? *Non quod nullus cadaveribus sensus, sed quod ad Dei providentiam Corpora quoque mortua pertinere significatur, propter fidem Resurrectionis astruendam.*

Learn here the true use of Funeralls; learne to make them serve as nourishment to thy Hope? Imitate my *Apostles* act, and set thy Faith on worke in these outward solemnities.

VWhen

when thou seest men so readily officious to conveigh the Corps into the Earth, think that the *Angls* were no less serviceable to see his *Soul* inshrined in Heaven; for they are all ministring spirits, sent forth to minister for them, who shall be Heirs of salvation, *Heb. 1. ult.* Let these perfumes quicken thy hope, and make thee conceive the worth of Christs imputed *Righteousnes*, his *Life* and *Death*, was accounted a sweet smelling savour in the nostrils of *God the Father*. When thou beholdest them interred in the mould of the Earth, think him not lost but sown; and as the *Harvest* restoreth the *Seed* again with advantage; so shall the *Resurrection* this deceased *Brother*, with an increase of *Glory*.

Such thoughts are, of all other, most *Christian* obsequies; and doe as much tend to the renown of the *Dead*, as to the incouragement of men alive; because he doth more honour to a deceased friend, who believes he shall rise againe, then he who (with out all hope) imployes all the *Physicians* in *Egypt* to defer his putrefaction. For, I find Beasts partaking of this respect; so you may read *Bortius* writes of *Ptolemy* the Son of *Lagus*, that the  
Egyptians

*Egyptians* were as pomponsly Cerimonious in the Funerals of their *Apis* (in English a *Bull*) as if the Obsequies had been performed upon *Ptolemy* himselfe: and where men bury their *Gods*, such stupidity is no wonder. *Alexander* made himselfe a Mourner, when he buryed his *Bucephalus*: and I'me sure (in that regard) the *Horse* had far more honor, then the Rider. Nay, (if *Alexander ab Alexandro* faile not in his collections) *Lacides*, the Philosopher, *Anserem elatum in funere, &c.* (I will non English it) *effusis lacrymis, sepelivit*: yet, 'twas none of those holy Fowles neither, that preserved the *Capitol*. But I leave *Lacides* to *Athens*, where he may be mocked by *Philosophers*.

Stupid madness! sure, these men first buried their *Reason*, before they became Actors in such hopelesse *Funerals*; and then twas no great marvel to see them do honour to the Beasts, their fellowes. And yet these very *Obsequies* may serve to shame some of our dry *Dissemblers*: for, out of doubt, it must make some true Mourners, to see so vast a pomp of empty Lamentation. When there is cost without *Faith*, how contemptible is the *Cerimony*?

Dost



Dost thou imbalme thy friend only? 'tis no greater honour. Dost thou believe he shall rise againe? This is to celebrate a *Funerall*; and this is that wins regard to the *Dead*. Do we not know that expectation getteth respect, and maketh us become Obsequious even to them that are but the Heirs of Honour? Beliefe then of the *Resurrection* must needs inforce us to regard these very Bodies, as to whom belongs an Inheritance, and eternall glory, as a possession. VVe thence know, that he that is the God of *Abraham*, is the God of these *Corps* too. And shall a man there deny respect, where God himselfe vouchsafeth providence? If this deceased person hath still the same God with us, the case then stands as before his *Death*; we are still his *Brethren*. Thus may a *Funerall* increase our *Faith*, and our *Faith* adorn a *Funerall*. Art thou *poor*, and yet desirest to do honour to thy deceased Friend? say only, that he shall rise again, and thou hast more then imbalmed him. Art thou *Rich*, and thereby able to expresse thy regards? yet bring *Faith* too; otherwise such Rites are prodigies, shadows without a substance: nay, the *Cerimonies* are abused, and make thy friend no wayes

wayes differ from the Beasts that perish.

The men of *Corinth* wash their *Dead*; and hence my *Apostle* preacheth a *Resurrection*. *Funerals* (you see) give occasions to *Sermons*: nay, *Death* and *mifery* are the best preparatives to *Instruction*. For, *lowliness* is the fore-runner of *wisdom*; he is more then halfe taught, who by such meanes is made a fit Auditor. VVhen we see by others that we our selves must die, how willing are we to talke, that we must *Rise againe*? That of the *Tragadian* [*Quod nimis miseri volunt, hoc facile credunt*] shews, that these Spectacles facilitate our beliefe: for when we thence perceive a necessity of *Death*, we gladly give entertainment to *Faith* in the *Resurrection*.

These occurrences are yet more Doctrinall: Νεκρὸς ὁρῶν, &c. (as *Suidas* hath it out of some more ancient) the best way to mortifie thy rebellious works, is to behold these Spectacles of *mortality*. For, what? dares flesh and bloud be proud, when she considereth her *Beauty* to be but *Rottenesse*? shall parentage make that man swel, that must say to *Corruption*,  
thou

thou art my Father, and to the Worm, thou art my Mother? (*Job 17. 14.*) These sights may serve to strangle ambitious thoughts; for see how little room containes a man! to correct thy Covetousnesse; for is it not a madnesse to live poore, that thou mayest die rich? Look, wretch! Doth this Corps possesse any thing?

Death affording such variety of Instruction, I wonder what moved the *Belgique Fathers* to banish these Discourses. For, so they decreed (*Can. 5. de Exercitiis Ecclesiasticis*) *Conciones Funebres nunquam intraducendas, & ubi in usu sunt, commodè tollendas censet Synodus.* Was it therefore because they have been sometimes formerly abused and made to commend those Lives that were as full of Scandall, as Vice? By this reason, they might have forbidden the *Lords Supper* too: For, what more gross abuse, then when Rome of a Sacrament had made an Idoll? If some Luxuriant wits have beene offensive upon these occasions; *Vitium hoc Hominum, non Concionum*, this Custome should not have been abrogated, but such Preachers check'd. I dare say, they know not the true use of *Funerall Sermons*, who thinke these Discourses must still be *Panegyrick.*  
Nay,

Nay the *Dead* serve to the increase of *Faith*, and must the *Sermon* needs tend to nothing but vaine glory?

Yet, where there is *Desert*, I hope, the *Synod* intends not to forbid commendations. For, God himselfe hath spoken it, *The name of the just shall be had in everlasting remembrance*: and what fitter place to execute his *Decree* then the *Pulpit*? Nay, that little good we find in bad men deserves a Register: *David* himselfe penned *Saul* an *Epicadum*: *Saul* and *Jonathan* were lovely and pleasant in their lives, and in their death they were not divided. *Ye Daughters of Israel weep over Saul, who cloathed you in scarlet with other delights, &c.* as you may read, 2. *Sam.* 1. 23. I have a Warrant then to mention, and (where I see *Reason*) to commend the *Dead* I may preach these circumstances: what we find in the *Text* it selfe, you need not doubt but it may become the *Sermon*. The manner of my *Discourse* I'll take from *Corinth*, my *Speech* shall resemble their *Cerimonies*; it shall be plain and simple, meer *Water*: Let more happy inventions *Imbalm* the *Dead*; it shall suffice me to wash him.

Δόξα τῷ Θεῷ.

Amen

BRITISH  
MUSEUM







A

# SERMON

Preached at S. PAULS Cross in  
London, the 27. day of October,  
Anno Reginae Elizabethæ 26. by  
Samuel Harsnet then Fellow of  
Pembroke Hall in Cambridg, but  
afterwards Lord Arch-Bishop of  
Yorke.

## The Text.

EZEKIEL 33. 11.

As I live (saith the Lord) I delight not  
in the death of the wicked.



Here was a conceit among  
the Jews (as appeareth  
by the verse going before  
my Text) that when they  
sinned, they sinned, of ne-  
cessity

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cessity, so that they could not but *sinne*: and so when Almighty God did send unto them his *Prophets* early and late, calling and inciting them to *Repentance*; they thought he did but dally and mock with them, for it was his pleasure, they should *sinne* and die *therein*. Almighty God was much offended with this their conceit, it being against his *Justice* and *fidelity* both, and therefore bids his Prophet here *protest* unto them, and bind it with an *Oath*, (no less then his *Life*) that they did him wrong: *As I live* (*saith the Lord*) *I do not delight in the death of the wicked*.

The Text then I have in hand (Right Honorable, Worshipfull, and Beloved) is a solema *Protestation* made by Almighty God in his owne cause to cleare himselfe of *Infidelity* and *Injustice*; that the *Judge* of this world doth not delight to see men *sinne*, and then *punish* them with *Death* because of their *sinne*. *As I live, saith the Lord, &c.*

The forme of the *Protestation* is in the nature of an *Oath*: *As I live saith the Lord &c.* and in it I consider these three things:

1. The *Oath* it selfe; that it pleased God to swear.

2. The

2. The manner of the Oath he swears, y his life; *As I live, saith the Lord.*

3. The Matter of the Protestation is an absolute Negative made unto the Jews, avowing, that it was all false they charged God withall, *I do not delight in the death of the wicked.* And in this Negative, God doth avow five simple Negatives, every one upon the credit of his Oath: as,

1. I do not delight in death.
2. I delight not in the death of man.
3. I delight not in the death of a sinfull man.
4. I delight not in the death of wicked sinfull man.
5. I delight not in the death of any sinfull man.

Of these (by your patience) as God shall assist me,

For the first, that the Phrase of speech (*As I live*) is an oath, I shew it plainly out of 1. Sam. 28. 10. where it is said, that *Saul* did swear, and he used no other words then these, *As the Lord liveth.* This form then of speech, *As I live saith the Lord,* is an Oath, By the life of the Lord. S. *Anstus* (upon the 94. Psalm) saith, *Magnum est loqui Dominum,*

*quanto majus jurare Deum?* It is a great thing that the Lord should speak; and so it is indeed; for, at the first word he spake, he made a world, *Dixit et factum est*, he spake the word, and it was done: but he that could make the world with a word, could not find credit in the world for his word, but he must needs bind it with an Oath: so that it cost him more to be believed in the World, then it cost him to make the World it selfe. *Durum est* (saith Vincentius) *cum non tantum tribuamus Deo, quantum viro honesto*: It's hard when we will not give so much credit to God, as we do to an honest man; for we will give credit to him upon his Word; but we will not believe God though he swear. *Sed durum est cum non tantum tribuamus Deo, quantum Diabolo*: It is very hard, when we will not trust God so far forth as we trust the Devill; for we took his word in Paradise, *At non moriemini*, Ye shall not die: (being the Father of lies) and we will not trust God on his word, *At cupio ne moriamini*, I desire you should not die (I the God of truth;) but we must have this Oath, *As I live &c.*

There are two bonds (Heb. 6. 18.) *Ab-  
G* and *oꝝnG*, Gods Word and his Oath:

and

and the flighter of these two doth hold all things in the world (Man only excepted.) The Sea rageth and roareth terribly (saith the *Psalmist*, 95. 11.) yet Gods word is his band, and in his greatest rage he never passed it (*Prov.* 8. 29.) The *Sun* riseth like a Giant, and like a mighty man to run his race; yet *Deus dedit legem*, Gods word is his list, and in his greatest swiftnesse he never passed it. God himselfe being infinite, and having no bond hath made himselfe finite, and put on his list: *Cinxit se cingulo veritatis. Isa.* 11. 5. He hath bound himselfe in the girdle of Truth, and in his greatest might he never broke it. Only man (out of wantonnesse) broke his bond in *Paradise*; the *Garden* would not hold him, and so he put God to his second bond, his *Oath*: and if that will not hold him, there is but a third in the *Epistle of Jude*, *Vincula tenebrarum*, Bonds of darkness, and they shall surely hold him; for they have held stronger then he, the Angels of disobedience, and do hold them sure against the day of wrath. I will then shut up this point with the Counsel of *S. Jerom*, *Si non obedi- mus promittenti Deo, at credamus furanti Deo*: If we will not believe God when he promiseth us life, yet let us believe



him when he *sweareth* by his *Life*, that he *wissheth* us *Life*: least wee provoking him to anger, he sweare in his *Wrath*, wee shall not enter into the Kingdom of *Life*.

The second thing in the form of the *Protestation* was the manner of the *Oath*, that it pleased Almighty God to swear, *By his Life*: and this doth teach us the certainty of the truth of the *Protestation*. If he had sworn by his *Holinesse*, as he did to *David*, *Psal.* 89. 34. it was taken exception against, *Ezek.* 18. 29, If by his *Truth* as *Psal.* 89. 48. it was doubted of *Numb.* 14. 11. *How long will it be ere ye believe me?* If by his *Omnipotency*, as he did to *Abraham* *Gen.* 17. it was called in question, *Psal.* 78. 20. *Can God prepare a Table in the Wildernes?* But his *Life* was never doubted of, as a thing above all challenge and exception: and therefore it pleased the Almighty God to choose his *Life* to confirm his *Truth*, *As I live* (*saieth the Lord*) *I do not delight in the death of the Wicked.*

When we *swear*, we *swear* by an higher (*Heb.* 6. 16.) and man's wit cannot devise a higher or more pretious thing; then *Life*. Satan knew it well (in the 2. of *Job*)

Skin

*Skin for skin* (saith he) *and all that a man hath, will he give for his life, health, wealth, Lands, Liberties, Honour, Possessions, Dignities, Learning, Wit, Memory.* A man will strip himselfe of all, to save his *Life*. This was the Egyptian *Oath, By the life of Pharoah.* The Heathen's title to their Great God, Ζεύς ἀποχρίωνος, ἀποχρίωνος: *The Liver, The first Begetter, The first Mover*: and there they made their stop. And so it pleased the Almighty God to stop here; and making it his rest, as a thing most clear to all Nations of the World; that as verily as they did see, know, and confesse, that there was a God in whom they lived, moved and had their being: so verily should they say and profess, that he was a God of the *Living*, and not of the *Dead*; and that he delighted not in *Dead* but in the *Living*, *As I live, saith the Lord, &c.* And so much of the form of the Protestation.

The matter of the *Protestation*, I told you was absolutely *Negative*, and it issueth into five branches to be severally touched:

The first. *I delight not in death.*

I will not idle away the time in an empty discourse about the severall Transla-

tions of the original word. *Vatablus* translated it, *Non cupio*, I wish not : the *Septuagint*, & *βύλωμαι*, I will not : the common Translation, *Non desidero*, I desire not : *Tremelius*, *Non delector*, I delight not : whose conceit I follow. So of *Death* ; it is taken so many ways, a man cannot miss it what way soever he take ; but there is but one way to the *Truth*, and that is plain, *Mors, ad Gehennam* ; not Gods, but the Diuel's high way leading to destruction, and so God neither likes the Journey, nor the Journey's end.

I touch my first branch : I *delight not in Death*. If God had spoken no more words but these [*As I live, I delight not*] and any man of mean wit had been bidden to put to the rest ; that man by his mean wit would easily have guessed at *Death* : for there are no two things so opposite, as *Life* and *Death* ; and it is plain, God (in his wisdom) made choice to swear by his *life*, to let us see how far at ods he is with *death*. Fire and Water, Light and Darkness, Heaven and Hell, God and Satan can stand nearer together than *Life* and *Death* : and therefore we read in the first of *Job*, that God would abide Satan standing at his right hand in Heaven : but of *Death*,  
we

we shall never read of him in Heaven, but upon a Horse posting from the presence of God, and (to shew how little God liketh him) his mounting is with the meanest too (or like himselfe) *I saw a pale horse in Heaven* (saith Saint John) and he that sat upon him his name was *Death* (*Apocal. 6. 8.*) Now, as God is all light, and in him is no darknesse at all; so he is all *Life*, and in him is no shadow of *Death* at all. And therefore if King *David* could truly say of the wicked, that he hateth the wicked with a perfect hatred, because there was nothing like unto him in them: God may trulier say and swear of *Death*, that he hateth him with a perfect hatred, because there is nothing in *Death* like unto him. And indeed, how can he but hate him? the Father of Lights, the Childe of Darknesse? the Prince of Heaven, the Sergeant of Hell? the Maker of the world, the Murrer of the VVorld? Glory, Ignominy? Beauty, Deformity? Honor, Shame? Majesty, the Urchin of Hell, and companion for worms and rottenness? There is a true saying of our Learning: *Facilius est destruere quam austruere: It is easier to pull down then to build up againe.*

G 5

Yes

Yet (as easie as it is) S. Bernard hath wisely observed, That God is quick in making, slow in marring: *Cito struit* (saith he) *Tarde destruit*: He was but six dayes in making the whole world, and he was seven dayes in destroying one City, *Jericho*. And this marring quality that this age so much glories in (as it loves to be called after that name) is it that made God so far out with *Death*, as (it seems) he hates him worse then Hell, *Hos. 13. 14.* *O Mors, ero mors tua; O Inferne, ero morsus tuus: O Death, I will be thy death; O Hell, I will be thy sting*, The Author of *Life* cannot become *Death* if he would; but yet he threatens, that he will become that he cannot, rather then *Death* should be what he would not: And it is clear, that God is far enough from delighting in *Death*.

The second branch of Gods protestation is, *I delight not in the death of man*. God had an Image before all Worlds: for he had his Son, the ingraven Image of his Father: and he was so delighted in his Image that he would needs have an Image of his Image; and so he made *Man* after his own Image. If any other then God had made *Man*, or if he had not been made after



after the Image he eternally loved, it may be he would not have cared so much for him: but being the workmanship of his *owne* hands, and made after the Image he so tenderly loved; if he had not loved him for his VVorkmanship sake, yet he must needs love him for his sake whose Image he bare, and loving him, could not delight to *spoil* him. Nature (God's Nurse) had bred in us such a fond desire of our Image, that it brought *Idolatry* iuto the world; and when we cannot have a lively image, we will have an Image though it be but of colours and clouts: and if we be *Kings*, then none must paint that Image but *Apelles*, and when it is *drawn* it must have a Curtaine; and if it be the *Ingraven* Image, it must go for currant; then who so dishapes or defaces that Image, the *Prince* takes it as done unto himselfe, and it is *Capitale* a matter of *Life* and *Death*. *Tu Domine fecisti* (saith *S. Ierome*) O Lord, we have this love (though not this fond love) from thee; for thou tookest the *blotting* of thine Image in Paradise, as a *blemish* to thy selfe, and thou saidst to the blotter, *Quia fecisti*, because thou hast don it, on thy belly shalt thou creep, and dust shalt thou eat all the daies of thy life, *Gen. 3. 14.* The

The H. Fathers are wonderfull in the contemplation of mans excellency at the first: *Cedrus Paradisi, Imago Cæli, Gloria terre, Dominus mundi, Delicia Domini.* The Cedar of Paradise was too good wood to be cut into Chips for Hell fire. The Image of Heaven was not made to be the Vizard of Hell; the Glory of the World, the Dungeon of Darknesse, the Lord of the World, the bond-slave of Satan; the Darling of the Lord of Heaven, the scorne to all the Fiends of Hell. When the Holy Ghost had accounted the Genealogy from Christ to Adam (Luk. 3.) at the last verse, he brings up Adam to his Father, and calls him by the name of the Son of God. Can a man live to delight in the death of his Son? David (a man after Gods own heart) denies it, 2 Sam. 19. O Absolon my Son, would to God I had died for thee, my Son Absolon, my Son, my Son: And if David could have forgotten Absolon his Son, yet God could not forget Adam, his Son; for he saies not to him, *Would I had died for thee my Son;* but, *I die for thee my Son:* nay, (that's too little) I have died, for thee before thou wert, that when thou wert, thou mightest not

die.

die : and so I may safely swear by my *Life*, that I do not delight in the *Death* of man.

When *Ulysses* playd the Mad-man (because he would not go with the *Grecians* to the siege of *Troy*) and getting a plough, he ploughed and marred all that came in his way; It was *Palimedes* wise counsel that they should lay his young Son in his way : which when they had don, and that the plough came to it, he tooke it up, & would not let it hurt his Son; and so they discovered that he was but counterfeitly mad; but, if he had ploughed up his Son, they would have accounted him perfectly mad indeed. If God had made the world (like the man of *Crete*) and put *Death* in (as the *Minotaur* was put into the *Labyrinth* there) and reserved all creatures as meat for his jaws ; yet, when it had come to the lot of man to be cast in with the rest, if he had not spared *Man* (being his Son) the *Grecians* wise account of our Gracious God would have been much like after the account of their *Ulysses*.

There is a conceit in the world (beloved) speakes little better of our gracious God, then this : and that is, That God should designe many thousands of soules to Hell before they were, not in eye to their

their faults, but to his own absolute will and power, and to get him glory in their damnation. This opinion is growne huge and monstrous (like a *Goliath*) and men doe shake and tremble at it; yet never a man reacheth to *Dauids* sling to cast it downe. In the name of the *Lord of Hosts*: we will encounter it; for it hath reviled, not the Host of the living God, but the *Lord of Hosts*.

First, it is directly opposite to this Text of holy Scripture, and so turns the Truth of God into a Lye. For whereas God in this Text doth say and swear, that he doth not delight in the death of man: this opinion saith, that not one or two, but millions of men should fry in Hell; and that he made them for no other purpose, then to be the children of death and Hell, and that, for no other cause, but his meer pleasure's sake; and so saies, that God did not only say, but swear to a Lye; for the Oath should have run thus: *As I live (saith the Lord) I do delight in the death of man.*

Secondly it doth (not by consequence, but) directly make God the Author of sin. For, if God, without eye to sin, did designe men to Hell, then did he say  
and

and set downe, that he should sin: for without sin he cannot come to *Hell*; And indeed doth not his opinion say, that the Almighty God in the eye of his Counsell, did not only see, but say, that *Adam* should *fall*, and so order and decree, and set downe his *fall*, that it was no more possible for him not to *fall*, then it was possible for him not to *eat*? and of that which God doth order, set down, and decree (I trust) he is the Author: unless they will say, that when the Right Honorable *Lord Keeper* doth say in open Court, *We order*, he means not to be the Authour of that his order.

Thirdly, It takes a way from *Adam* (in his state of innocency) all freedome of will, and liberty not to sin. For, had he had freedome to have altered Gods designment, *Adams* Liberty had bene above the designment of God. And here I remember a little witty *Solution* is made: that is, if we respect *Adam's* Will, he had power to sin, or not to sin; but if *God's* Decree, he could not but sin. This is a silly *solution*: And indeed it is as much, as if you should take a sound strong man (that hath power to walke and to lie still) and bind him hand and foot (as they do in *Bedlam*)



*Bedlam*) and lay him downe; and then bid him *Rise up* and *Walke*, or else you will stir him up with a Whip; and he tell you that there be chains upon him, so that he is not able to stir: and you tell him againe, that that is no excuse, for if he look upon his health, his strength, his legs, he hath power to walk or to lie still; but if upon his chains, indeed in that respect he is not able to walk: I trust, he that should whip that man for not walking, were well worthy to be whipt himselfe. Or (if you will give *Adams* will a little more scope) this pritty solution makes it as a bird in a Cage, and the dore fast shut: if you look up on the wings of the Bird, she hath power to flie and flap away; but if you turne your eye and looke to the Wicket of the Cage, you may well see, that she may flutter thither but she can get no further. Almighty Gods *Decree* is stronger then the *Wicket* and *Chains* too; for he that made the bonds of *Orion* so sure, that no man can loose them, hath made the bonds of his *Decree* so sure, that no man can break them: and therefore if God set it downe for a *Decree*, that *Adam* should fall, *Adam* had no more liberty not to fall, then the man in the chains had liberty

ty to walk, or the *Bird* in the *Cage* liberty to fly away.

Fourthly, as God doth abhor a heart and a heart, and his soule detesteth a double-minded man: So himselfe cannot have a mind and a mind, a face (like *Janus*) to look two waies. Yet, this opinion maketh in God two *Wills*, the one flat opposite to the other: An *Hidden will*, by which he appointed, and willed that *Adam* should sin; and an *Open will*, by which he forbad him to sin. His open will said to *Adam* in *Paradise*: *Adam* thou shalt not eat of the Tree of Good and Evil: his hidden will said, Thou shalt eat; nay more, I my selfe cannot keep thee from eating, for my *Decree* from eternity is passed, Thou shalt eat, that thou mayest drowne all thy posterity in sin, and that I may drench them (as I have designed) in the bottomless pit of *Hell*.

Fiftly, among all the abominations of *Queen Jezabel*, that was the greatest, (*1 Kings 21.*) when as hunting after the life of innocent *Naboth*, she set him up among the *Princes* of the Land, that so he might have the greater fall. God planted man in *Paradise* (as in a pleasant Vineyard) and

and mounted him to the *World*, as on a stage, and honoured him with all the Sovereignty over all the Creatures, he put all things in subjection under his feet; so that he could not pass a *Decree* from all eternity against him to throw him down headlong into *Hell*: for God is not a *Jeazable*, *Tollere in altum*, to lift a man up, *ut lapsus graviore ruat*, that he may make the greater noise with his fall.

Sixtly, Almighty God at the *Creation*, when he called a Counsel to adde a glorious *conclusion* to all his works; it was well he himselfe propounded the case: *Let us make man*: for this conceit would faine alter the case, and put it thus: *Let us mar man*. For what is it else to mar man, but to make him and mar him? And it had been hard, if in all that glorious *Assembly*, there had not been any one that had loved man so well, as to plead one word for him: *O Lord*, if thou delightest in *Death* and *Hell*, behold the Fowls of the aire, the Beasts of the field, the Fishes in the Sea; their hugeness, their voice, their roring is greater then man's; let them be there: and if thou wilt not spare man for thy *Workmanship-sake*, yet spare him for thy *Image-sake*: who did  
 ever

ever make his Image to mar it? Let us not make man after thine owne Image.

Seventhly, if King *Ahasuerus* had put *Mordicai* in his owne Chariot, clad him in so Royall Robes, and put a Ring on his finger, and caused him to be proclaimed before him, *Thus shall it be don to the man whome the King delighteth to honour*; and then had caused him to be carried away to *Haman's* Gibbet, to be hanged up; and had there proclaimed, *This shall be done to the man whom the King delighteth to honour*; would it not have made all the People at their wits ends? God mounted Man on the Chariot of Majesty, and clad him with the Royall robe of Righteousnesse (that shone more bright then the Sun in his highest luster) and put upon his fingers health, wealth, and immortality; and caused to be proclaimed before him, *that he was his delight*: and yet all this had been with an eternall purpose and Decree, to spoyle, disrobe, and hang him in Hell. *Hic durus Sermo*, this had been an hard Decree, mans weake capacity could hardly digest it.

Eightly, the *Poets* had a device of their old God *Saturn*, that he eat up his children

children as soon as they were borne, for fear lest some of them should dispossess him of heaven: *Pharaoh* King of *Egypt* had (almost) the same Plea, for he made away all the young *Hebrew* males, lest they should multiply too fast: *Herod*, for fear our Saviour *Christ* should supplant him in his Kingdom, caused all the young children in *Galilee* to be slaine: those had all some colour for their barbarous cruelty. But, if any of those had made a Law, designing young children to torments before they had been born; and for no other cause and purpose, but his own absolute will; the Heavens in course would have called for revenge. It is the *Law of Nations*, *No man innocent shall be condemned*; of Reason, not to hate where we are not hurt; of nature, to like and love our own brood: *Θεοῦ υἱὸς εἶμι* (saith the H. Ghost) we are God's kindred, he cannot hate us when we are innocent, when we are nothing, when we are not. Now, touching *God's Glory* (which is to us all as deere as our life) this opinion hath told us a very inglorious and shamefull Tale: for it saith, The Almighty God would have many soules goe to *Hell*; and that they may come thither, they must sinne, that



so he may have just cause to condemne them: who doth not smile at the *Gre- cians* conceit, that gave their God a glorious *Title* for killing of *Flies*? Gods *Glory* in *Punishing* ariseth from his *Justice* in revenging of sinne: and for that it tells (as I said) a very sad and unpleasant tale; for who could digest it, to heare a *Prince* say after this manner? I will beget me a Sonne that I may kill him, that I may so get mee a name: and, that I may have some colour to kill him, I will beget him without both his feet; and when he is growne up, having no feet; I'll command him to walke upon paine of *Death*: and when he braketh my *Commandement*, I'll put him to *Death*. Oh Beloved, these glorious phanxies, Imaginations, and shewes, are farre from the nature of our *Gracions*, *Mer- cifull*, and *Glorious* God: who hath proclaimed himselfe in his *Titles* Roy- all: *Jehovah*, *The Lord*; *The Lord strong and mighty*, and terrible, slow to *Anger*, and of great *Goodnesse*. And therefore let this conceit bee farre from *Jacob*, and let it not come neare the *Tents* of *Joseph*.

How

How much holier and heavenlier conceits had the holy Fathers of the justice of God! *Non est ante punitor Deus, quam peccator homo*: God put not on the person of a Revenger, before man put on the person of an Offendor saith S. Ambrose. *Neminem coronat antequam vincit; neminem punit, antequam peccat*: he crowns none before he overcoms, and he punisheth no man before his offence. *Et qui facit miseros ut misereatur, crudelem habet misericordiam*: He that puts man into misery, that he may pitty him, hath no kinde but a cruell pity. And so I come to the third branch: *I delight not in the death of a sinfull man.*

God could not delight in the Death of a sinner, who parted with his Delight to save a sinner. Old Jacob, when he should part from his yongest son Benjamine, Gen. 42. ult. he told Simeon, that he had as lieve part with his life: *Ye will bring my gray head with sorrow to the grave*: yet Jacob had many Sons more alive. But to part with a Son, an only Son, a beloved Son; this is more bitter then death it selfe; ye shall see it plaine in Gods temptation of Abraham: *Take thy Son, thine only Son, thy Son Isaac whom thou lovest, and offer him up to me upon the Mount*; And when

as *Abraham* did but offer to offer him, God cried from heaven, *Sufficit*; It is enough: as if he should have said, Thou being *Man* canst do no more for God: But he, being *God*, did more for *Man*, and sinfull *Man* too: For he tooke his Son; his only Son, his beloved Son. *Math. 3.* This is my beloved Son, in whom I am well pleased; and he did not offer to part with him, but did part with him, not in the *Mount*, but in *Golgotha*, the Valley of skuls: and that which all the world doth wonder at, God himselfe was *Pater & Sacrificulus*, The Father & the Sacrificer too. For, he slew him in heaven, ere the *Jews* slew him on Earth: *Hic est Agnus Dei immolatus ab origine mundi.* This is the Lamb of God slaine from the beginning of the World. And so God brought up Death from Earth into Heaven, that it might bring down Life from Heaven into Earth: *Nolo mortem peccatoris, qui mors vultui pro peccatoribus* (saith *S. Bernard*) Well maist thou say, thou willest not the death of a sinner, who diest thy selfe to save a sinner. *Omnia! vulneratus est pro me, qui morte sua fecit, ne vincamur*, saith *S. Austin*: O Death! he hath been wounded for me, that made me by his

his death to overcome thee. *Pastor ille magnus vicinis Angelis, &c.* (saith S. Gregory) That great Shepherd of heaven was so full of joy that he could not keep it in, but out it must among his *Angels. Et quæ causa.* (saith he) And what was the cause of such a shout in Heaven? *Drachma inventa est: The lost Groat is found. Tantum gaudii de re tantilla* (saith he?) so great joy for so small a thing? How then could he joy to have it lost, that so much rejoyced to have it found? O Lord, the holy Angels in Heaven are thy Witnesses, that *Thou delightest not in the death of a sinner.*

The fourth branch of Gods protestation is, *I delight not in the death of a wicked sinner.* In the 7. of *Matth.* there are sins that are moles, and sins that are beams: In the Epistle of *Jude* there are spots in Feasts: in the 64. of *Esay*, there are monstrous cloaths: In the *Canticles* there are *Macula*, stains: And *Esay* 1. there be sinners of skarlet dye: If our sinnes be as moats in our eyes, and cause them to water, God hath his handkerchiefe wherewith he wipes away all tears from our eyes, *Apo. 7.* If they be *Menstruous*, he hath his *hyssop*, *Psal. 51.* If they be of skarlet Dye, he hath his

his Fallers Sope, *Esay* 1. 18. Shall we then sin, (saith the Holy Ghost) that Grace may abound? God forbid. Yet if sin chance to abound, Grace hath over-abounded, it hath the Superlative of sinne: and doth superabound. *Abundat delictum, superabundat gratia*: Sinne doth abound, but Grace hath a bound above it, it doth superabound. There is a Sinne so strong, that it doth pierce the Heavens: and that is the sinne of the men of *Sodome*, that would not stay till God came downe unto it, but it came up, and rang in the eares of God, it peirced the Heavens. *At Misericordia supra omnia opera manuum ipsius*, (*Psal.* 145.) The Mercy of God is above all his workes: And Sinne is mans proper handy-worke; it was the reaching of an *Apple* that first brought sinne into the world. When our *Saviour Christ* sweat blood in the *Garden*, it was but a preparative to his potion on the *Crosse*; for there he sweat (not like unto blood, but) *Bloud* and *Water*: *Water*, to wash away the staines of our dayly infirmities; *Bloud* to wash away our sins in graine; and a deeper colour then *bloud*, our sinns cannot beare.



If God could have delighted in the death of a sinfull wicked man, he must needs have delighted in the death of *Ahab*; for he sold himselfe to worke Wickedness, and that before the Lord: but God was so farre from such delight, that he tooke great delight in his feigned humiliation, and withdrew his hand from the plague he had devised against him. *Venit salvare, non Baptistam, Magdalenam, Matrem suam; sed peccatores, quorum ego sum primus* (saith *S. Basil* :) Our Saviour Christ came into the world to save, not *John Baptist*, *Mary Magdalen*, or *Mary* his Mother; but sinners that wore *Pauls* colours, and fought under his banner; and he bare in his banner, fire, sword, and persecutions, menaces, revilings, railings, blasphemies, sins of the upper house, borne as high as *Lucifer* himselfe. *Perpendo Petrum, considero Latronem, intueor Zachaeum, aspicio Mariam, Apostatum, Furem, Usurarium, Meretricem*. I think upon *Peter*, I consider the *Thiefe*, I behold *Zachaeus*, I looke upon *Mary* (saith *St. Gregory*) and I see that an *Apostate*, a *Theife*, an *Usurer*, an *Harlot*, these are Christs favorites, and such darlings unto him, that some of them must needs sup  
with

with him in *Paradise* at his instalment :  
*Hac nocte, this very night shalt thou be  
 with me in Paradise.*

Fiftly, the last branch of Gods pro-  
 testation is, *I delight not in the death of  
 any sinfull wicked man. Si non impij, nul-  
 lius* (saith *S. Jerome*) if not in the death  
 of a wicked sinner, not in the death of any  
 sinner. And therefore, lest we should deem  
 God like King *Saul* (that spared the fai-  
 rest, and the fattest of the *Amalekites*,  
 and put the least and worst to the Sword)  
*S. Peter* makes it plain, (2 *Epist.* 3. 9.) *non  
 vult aliquem perire*, God would not have  
 any one to perish, but to come to the  
 knowledg of the *Truth*. Unnaturall *Cain*  
 when he had slain his brother *Abel*, and  
 that his conscience so stung him, as that  
 he feared every one that met him would  
 have done as much to him; God set a  
 marke upon him that he should not die.  
*Treacherous Judas*, when he had sinned  
 in betraying the *Innocent blond*, and had  
 laid his hands (his bloody hands) upon  
 himselfe; when he had so done, the  
 Holy Ghost saith (*Acts.* 2. 25.) *Abiit in  
 locum suum*: he went to a home, not  
 of Gods, but of his owne providing. The  
 fearfull doome at the last day, is *Ite, non*

*Auferte* ; Goe your waies ; not, Carry them away ; 'goe the way your selves have chosen : And it is to the sheep, *Venite benedicti Patris mei* : Come ye blessed of my Father : and to the Goats, *Itemaledicti in ignem paratum* : Goe into the fire, ye cursed : but it is not, *Itemaledicti Patris*, Goe ye cursed of my Father. God intitles himselfe to the blessing only. And the fire is prepared, but for whom? *Non nobis, sed Diabolo & Angelis ejus* : Not for you, but for the Devil and his Angels. So that God delighteth to prepare neither Death nor Hell for damned men.

This last branch of Gods protestation, (*I delight not in the death of any sinner*) I resolve into six Consequences, as Links depending on this Chain.

1. God's absolute will is not the cause of Reprobation ; but sin.
2. No man is of an absolute necessity the childe of Hell, so as by God's Grace, he may not avoid it.
3. God simply willeth and wisheth every living Soul to be saved, and to come to the Kingdom of Heaven.

4. God

4. God sent his Sonne to save every *Soule*, and to bring it to the Kingdom of *Heaven*.
5. God's Son offereth Grace effectually to save every one, and to direct him to the Kingdom of *Heaven*.
6. The neglect and contempt of his Grace, is the cause why every one doth not come to *Heaven*; and not any privative Decree, Counsel, or determination of God.

These six I will briefly discuss, and so commend you to the Grace of God.

For the first, Almighty God at the Creation, when he tooke a view of all his Creatures (as men use to do, that have newly drawne an Image, they view and pry to see what is amisse in it) it seemes, when he looked upon them he found they were *Good*; and when *Man* was made, behold, *They were very Good*, *Gen. 1. 31*. Now if God had cast a way man before he had sinned; (not in eye to sin, but in absolute judgment) the malicious would have cried; the Kingdome of *God* is worse then the kingdome of *Satan*; For *Satan* is not divided against *Satan*, & *Belzebub* the Prince of *Devils* doth not cast out *Devils* *Matt. 12. 26*. But by

this Device. *Ipsa bonitas*, Goodnesse it selfe is divided against goodnesse; the Goodnesse of the Creator against the Goodnesse of the Creature; God is at defiance with his owne Creature and Image; the Fountaine of Goodnesse that God did see in *Man*, what was it, but *Radius divina bonitatis*, a beam of that Goodnesse, which issueth from the Fountaine God himselfe?

Secondly, God's *Hate* does not arise as his *Love* doth: for his *Love* ariseth of and from himselfe. For being all beautifull and glorious (which cannot be but all lovely and amiable within) and seeing himselfe, cannot but love and like himselfe; so that, he hath in him to move him to *Love*; but he hath not in him to move him to *Hate*; but that commeth from without, and there is nothing from without which God hateth, but *sin*. The man of sin had so much goodnesse, as to say; *Odi quia Inimicus*: I have hated him, because he is my enemy. Now, *sin* only is the sworne enemy to God: Enemy to his Goodnesse, being badnesse it selfe; Enemy to his Majesty, being baseness it self; Enemy to his Glory, being Ignominy; to his light-



lightnesse being Darknes; to his Beauty, being Deformity; to his Justice, being Iniquity; to his Pity, being Cruelty; to his Life being Death; to his very Being it selfe having no Being: Sin was an intruder into the World, and had not where to lay his head. So that God cannot hate any thing, but *sin*; and what he hates he hates for the sake of *sin*.

The second consequence is: *No man is of absolute necessity the child of Hell, so as by God's grace he may not avoid it.* And this is a sprig of the former Branch: For, if God cannot hate any man, but for *sin*, and himselfe cannot delight in *sin*; then can he not delight that any man should go to Hell, but he that delighteth himselfe to die in *sin*. Let us look back to the Garden from whence wee came: God planted in the Gardan of *Eden* a Tree of Life, and it was as easie to be found as the Tree of Death; *Adam* with the same ease, might have reached out his hand to the Tree of Life, and saved all; as to the Tree of Death, and marred all: So that, it was not absolutely necessary, that any should goe to hell. When *Adam* had erred in making choice of the wrong Tree, and had barred himself from the Tree of Life,

God put him out into the open field of the World and in it planted a Tree of Life (better then the Tree in the Garden of Eden) a Tree that came downe from heaven, *Apocal. 2. 7.* and canſed his Herald to proclaim before it: *This is the Tree of life that came downe from Heaven; whoſoever taſteth of this Tree ſhall not die, but have everlaſting life.* The Tree which was in the Garden of Eden did never ſeek men, and reach forth fruit unto them; but man was to ſeek, and to reach forth his hand unto it and ſo taſte it: But this Tree ſeeketh us, and reacheth forth fruit unto us. Nay, God himſelfe plucketh off the fruit, and followeth us with it, as a Nurſe doth follow her child with meat (*Pſal. 81. 11.*) *Aperi os tuum late: Open thy mouth wide, and I will fill it.* And if we will not be at the paine to open our mouth, that we may be fed in Heaven, Death will be at the paines to open her jawes, that we may feed him in hell: *They lie in hell and Death knoweth upon them, Pſal, 49. 14.*

The third conſequence is: God ſimply willeth and wiſheth every living ſoule to be ſaved, and to praiſe God for his goodneſſe among the Angels in heaven. And this Truth, the Holy Ghoſt hath taught

taught us by the mouth of holy Paul, 1. Tim. 2, 4. *Dens vult omnes salvos esse*, God would have every man living to be saved,, and none to die eternall Death. And here the *Genevian* conceit hath delt with this gracious bounty of God, and this blessed saying [*God will have all to be saved*] as *Hanan* did with the Ambassadors of *David*, he cut off their Garments to the hips, and this hath curtailed the grace of God at the stumps: for it saith: It must not be meant, that God would have every living soule to come to *Heaven*; but one or two out of every *Order* and *Occupation* to come unto *heaven*. As if our gracious God were fallen out of liking with *Christian souls*, and suddenly fallen in love with *Orders* and *Occupations*. And yet I feare me, beloved, it were as easie to bring up all *Christian souls* unto heaven, as it is to bring all *Orders* and *Occupations* thither. But the spirit of *Peter* ( a great deale wiser then that of *Geneva*) saith plainly, 2. Ep. 3. 9. *Dens non vult Aliquem perire*, God would not have any one to perish, but to come to the knowledg of the *Truth*. And, since it hath Pleased Almighty God there to say it, & here in my text to /*mean it, that he doth not delighe*

in the death of a sinner : I trust, we shall have grace to believe him ; since himselfe can better tell what himselfe would have, then the man of *Geneva* can.

Now, if any mans mind doth put this doubt : How it comes to pass, that so many souls are *damned*, if it be Gods will that every one should be *saved*? ( for who hath resisted the will of the Lord ? ) I will easily resolve and cleare him that case. Gods will is plainly revealed in his holy *Booke*, to be of two sorts : 1. his absolute *Will* : and 2. his *Will* with condition. His absolute *Will* said, *Let there be light, and there was light ; Let there be a Firmament, and there was a Firmament ; Sun, stand thou still in Gibeon, and it stood still.* This *Will*, indeed, cannot be resisted, for it speakes but the word, and the thing is *done*. But God hath not this *Will* in the matter of our *salvation*, for then so should we be saved, as the Heavens were made ; but in the matter of our salvation God useth his will with condition. And he hath set us three conditions ( according to our three states ) which if wee break, wee justly forfeit our estate. The first condition was in paradise : *Ne ede, & vives : Eat not, and thou shalt live :* and that we would

would not keep. The second was under the Law, *Fac hoc, & vives: Do this, and thou shalt live:* and that we could not keep. The third is under the Gospel? *Crede, & vives: Believe, and thou shalt live:* and that we may all keep: and if we keep it not, we forfeit our estates in *Christ*, and are wilfully guilty of our own damnation. The Reason is sweet out of *S. Austin: Qui creat te sine te, non saluat te sine te: He that created thee without thee, doth not save thee without thee:* but thou must seeke, and thou shalt find: aske and thou shalt have: knock and it shall be opened unto thee. For, not one of every Order or Occupation, but every *Christian Soule*, that seeketh, findeth: that asketh, receiveth: and that knocketh, it is opened unto him.

Fourthly, our next consequence is: That *Almighty God* (in his infinite love and mercy towards man) sent his Son to dye and suffer hellish Torments, not for *Peter, James and Iohn*, and a few of the Elect only: but for the sins of every sinfull *Soul* in the world, and this Doctrine is so clear in the *Book of God*, as that the Sun at mid-day shines not more bright. *The Sun of man is come to seeke and to save that.*



that which was lost. 19. 10. Behold the Lambe of God, that taketh away the sins of the world (Job I. 29) Who is a propitiation for our sins, and not for our sins only, but for the sins of the whole world. (1. Job. 2. 2.) and here the new Synecdoche chops off at a blow from the death of Christ all the sensible parts in the world, and leaves him only the center to carry his wares in. For it would teach us thus to say: God would have all to be saved, that is, God would have a few to be saved: God would not have any to perish, that is, God would that almost all should perish: so God loved the world that is, so God loved a smal number in the world: this is the Saviour of the world, that is, a Saviour of an handfull of the world. Satans Synecdoche useth to be of the long size, and the shortest last. Luc. 4. 5. 6. having there taken our Saviour Christ up into a high mountaine, and shewed him all the Kingdoms of the world, then he begins to proclaime, all this is mine, and the glory of it all, and to whomsoever I will, I give it all. Nothing but all in the Devils mouth; yet if he had beene put to it, he would have performed nothing at all, or not past a foot or

two in the kingdom of darknesse. When they are ashamed of this silly shift, they take up another as bad as this, and that is, *sufficienter & efficienter*: *Christ died* (say they) *sufficiently for all, but not effectually*; that is, he meant not the good of his *death* to *all*: this device (beloved) shaddowes the wisdom of our *Saviour Christ*, and therefore they had as good have kept it to themselves. For, I am sure, ye are perswaded in *soule* that our *Saviour Christ* by his *death* and *passion* made a full satisfaction, for the *sins* of *all* the sinfull souls in the whole world. Which since he did, it stood as much with his ease and more with his goodnesse, to communicate his goodnesse, and the benefits of his precious *death* unto us *all*, then to appropriate them to a few. But what an odd delusion were this, that a Christian *Prince* should proclaime himselfe *Redeemer* of *all* the poore *Christians* under the *Turk*, and should send over sufficient ransom for *all* their freedoms; and all the poore captives (hearing the proclamation) should verily think they should be *redeemed*; and then the *Prince* should thus interpret himselfe; I proclaimed indeed sufficiently to *All*,  
but

But I meant *effectually* but to a *few* ? this gay interpretation, what doth it else, but shut up the gates of the Kingdome, and will neither suffer the *Interpreters* themselves, nor others ( that would ) to enter in.

The fifth consequence is : Our *Saviour Christ* offers saving *Grace* effectually to *all*, to direct them to the Kingdome of Heaven ; and *all* and *every one* may be saved, that doth not despise nor abuse the *Grace of God*. It's a strang doctrine, we should see, and say, that our *Saviour Christ* calls and invites *all* to repentance and amendment of life ; and yet we should also say, and teach, that he meaneth not as he saith ; for he would not have every one to repent and amend. Is God as a man, that he should dissemble ? The *Cripple* that lay at the beautifull Gate of the Temple, and fastned his eyes upon *Peter* and *John* ; if *Peter* and *John* had said unto him ; up, arise, and follow us, and we will do thee good ; and yet had neither given him strength to rise, nor power to walke, would not the *Scribes* and *Pharisees* have scoffed at them ? We are by nature ( beloved ) poor and miserable *Cripples* ; we have neither hand to lift up to Heaven  
nor

nor feet to walke in the way of Gods Commandements, nor joynts to move towards God: Alas! poore miserable creatures that we are! What meant our *Saviour* so to say unto us?

A Noble man invites to his Table the Honourable Lord *Mayor*, and the *Aldermen* his brethren, and ( for the more grace unto them ) sends his Son and Heire to meet them; and he tels them in his Fathers Name, that they should be right welcome to his Fathers house, and that he hath provided roome and diet for them all: and yet the Noble man ( his Father ) hath a purpose to welcome but one or two, and hath provided roome and diet but for one or two, and shuts up the Gate against the rest. Having so solemnly invited them all, would they now then think this Noble man had dealt nobly with them? Its our case ( beloved ): The joyes of *Heaven* are a feast of joy; and the *King of Heaven* hath sent no less a personage, then his onely Son and Heire to invite us thither; and he tels us in his Fathers name, that the King ( his Father ) had provided roome and meat enough for us, and that the *Angels of Heaven* will be glad to see us at their *Masters* house, and that

that there will be a great *Jubile* in *Heaven* at our comming thither ; and yet the King his Father (saith this new device) hath a purpose to entertaine but one or two, and hath provided cheere and roome but for one or two ; and shuts up the everlasting doores against the rest (though solemnly invited) *eternally*. Is this the royall word of a King? and here they come in with *Bellarmines* dreaming ; that is, Christ offers *Grace* to *all* sufficiently ; but it is not effectuell or saving *Grace*. This is verily as drowsy a dreame, as ever dropped from that *Phlegmatique* head. First, there is nothing *sufficient* for any thing, which is not *efficient* to that use too, Then whereas we teach and say, that our *Saviour* *Christ* offers *saving Grace* effectually to *all* ; we plainly meane that *Grace*, which hath power, strength, and virtue to save *all* : though *all* in effect are not saved by that *Grace*, and the want is not in the *Grace*, but in them who despise and abuse the *Grace* ; it's a beame of the same brightnesse that falls upon a cleare, and upon a bleere-ey'd man, yet both do not see, a *Talent* of the same weight wrap't up in a *Napkin*, and put to use, yet both doth not yield increase:



crease: *Seed* of the same goodnesse sowne among *Thornes*, and in good ground, yet both do not bring forth fruit, the cause is not in the *Beame*, the *Talent*, the *Seed*; but in the *Eye* the *Napkin* the *Ground*. For, the very same kernell of seed choaked of *Thornes*, sowne in good *Ground* would have brought forth fruit: the very same *Talent* wrapt up in a *Napkin*, put to use would yield increase: the very same *Beame*, that dazeled the bleere-eye, would have made the clean eye see; and the very same *saving Grace*, that is a favour of *Life* unto one, is the favour of *Death* unto another: no oddes in the *Grace*, but in the *Man*, We all ten have *Lamps* and *Light* alike to light us to the Kingdome of *Heaven*: yet but five of us with wise usage, shall keep our *Lamps*, and *Light*, and enter in; and five of us, by foolishnesse shall let our *Lamps* out, and stand without.

The Kingdome of Heaven (saith our *Saviour* in the same place) is like a man that went into a farre Countrey; and he committed to his servants, to one five Talents, to another two, to another one; some ods in the *number*, but none in the *nature* of the thing. For he that had least,  
had

had a *Talent* and (by all rules of proportion) had as much ability to produce a *Talent*, as two to gaine two, or five to beget five; and he that had it, had as much liberty to use it, as he that had two, or five: and if he had used it, and gained a *Talent*, he had been as sure of a City in the Kingdome of God, as either of the other: and if he had had a City, he had been well. For, a disciples reward is but a bare place, without either cap, or covert upon it ( *Joh. 14. 2.* ) *I goe to prepare a place for you.*

*If thou blowest the sparke* (saith the wise man *Eccles. 28. 12.*) *thou shalt have fire, and if thou spit upon it, it will go out:* and both these came out of the same mouth. *I am come* (saith our Saviour Christ) *to send Fire on the earth:* and what is my desire, but that it may be kindled? so, he that hath least of this *Fier* hath a *sparke* at least. And there was never man so desperately wicked, but at some time or other, he felt this *sparke* of Gods Spirit glowing in his heart. He that blowes that *sparke* may have a flame to light him to the Kingdome of Heaven: and he that spits upon it, makes himselfe a brand fit to increase the fire of Hell. The  
Apostle

Apostle Paul therefore had a special care of this very thing. 1. Thes. 5. 19. *Quench not the Spirit.*

Sixtly, our last consequence is, that contempt and neglect of *Grace* is the cause why any man doth not come into Heaven: and not any privative decree, counsell, or determination of God. God quits himselfe of our destruction by an universall assertion; against which (upon the *Genevian* supposition) the house of *Israel* might have said, and answered with ease: O God of our Fathers, what meanest thou to say unto us, why will ye die, when thou hast from all eternity decreed, that we cannot but die? Oh *Jerusalem, Jerusalem* (saith our Saviour) thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thee together, as a hen doth gather her chickens under her wings, and ye would not! there is *Ego volui*, I would, *salus ex me*, thy salvation is wrought by me: *tu noluisti* thou wouldest not: *perditio ex te*, destruction is willed by thy selfe. Now, whereas it is devised by some, that our Saviour should weep over these *Jews*, as man, and laugh at them, as God, (himselfe having decreed their destruction

on from all eternity, ) this is a very bad and prophane device. For, it would make our *Saviour Christ* to shed Crocodiles teares, to laugh and lament both at once. And if this fancied decree, of eternall designement to *Hell* without sin, had any sooth in it; then must it needs be, that our *Saviour Christ* was at that holy counsel in *Heaven*, when as this decree was pronounced and made, for God the Father (in wisdom) could not make a decree, but by him who is the *Wisdom* of the Father) and if he was in the bosom of his Father at this decree, and himselfe gave his voyce and consent unto it, that these *Jews* should never come to heaven; neither by the death, nor mediation of our *Saviour Christ*; then would he not of his goodnesse thus come downe on the earth, and weep, and lament, that they would not be saved. And the tenour of our *Saviours* deploation must then needs have beene this: *Oh Ierusalem, Ierusalem, thou that killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thee together, as an hen gathereth her chickens under her wings! but ye could not.* For I and my Father have sate in councell in *Hea-*

*The fourth Sermon.* 165

ven, and from all eternity have made a decree, that ye should never come to *heaven*, though I my selfe a thousand times should be crucified for you. And now, beloved (as the H. *Ghost* saith) say not ye, when ye have sinned, that God incited you to sin, for God cannot tempt you to sin, and then condemne you for sinning: every man is his owne tempter, and his owne tormentor.

To conclude: let us take heed and beware, that we neither, (with the *Papists*) rely upon our *free will*: nor (with the *Pelagian*) upon our *Nature*: nor (with the *Puritan*) *Curse God, and die*, laying the burthen of our sins on his shoulders, and the guilt of them at his everlasting doores: but let us all fall downe upon our faces, give glory to God, and say, *Unto thee, O Lord, belongeth mercy and forgiveness; unto us shame and confusion; for we have gon astray, we have offended, and delt wickedly as all our fathers have done. But thou art the God of mercy, that hast sworne by thy life. that thou dost not delight in the death of a sinner. And this grace God grant unto us, &c. Amen.*



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